WORLD CALL

WORLD CALL Visits Mom Thorpe's Shoe

JAMES L. MERRELL

☆

Don't Neglect The Sandals!

MAE YOHO WARD
LOUISE MOSELEY

☆

Four Women Who Cared

ROBERT TOBIAS

☆

DECEMBER 1953

☆

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WORLD CALL

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The Cover

The nativity scene used on the cover is from a painting by Axel Helstedt. Only a part of the painting is reproduced here. The picture is used with permission of Camera Clix of New York City. This month's emphasis is on the care of children and aged by Disciples of Christ churches.

Hidden Answers

1. What is the *Hilfswerk* program?
2. What is "our unquenchable hope"?
3. Where is Mom Thorpe's "Shoe"?
4. What is the symbol of our call to mission?
5. Do older people have a contribution to make to the Kingdom?
6. How many N.B.A. homes are there?
7. Who speaks nine languages?
8. What is the great unmet need in Japan today?
9. What is the new N.B.A. plan?
10. Who is R.S.G. Todd?
11. What are Japanese Christians doing at Sagamihara?
12. Where is East Kilbride?
13. How is Christmas celebrated at Pabellon?
14. What are Crush Halls?
15. What work goes on in West Utkal, in Orissa, India?
16. Are African women free?
17. What does Dr. Nolde suggest as ways to peace?
18. What did Eunice learn?

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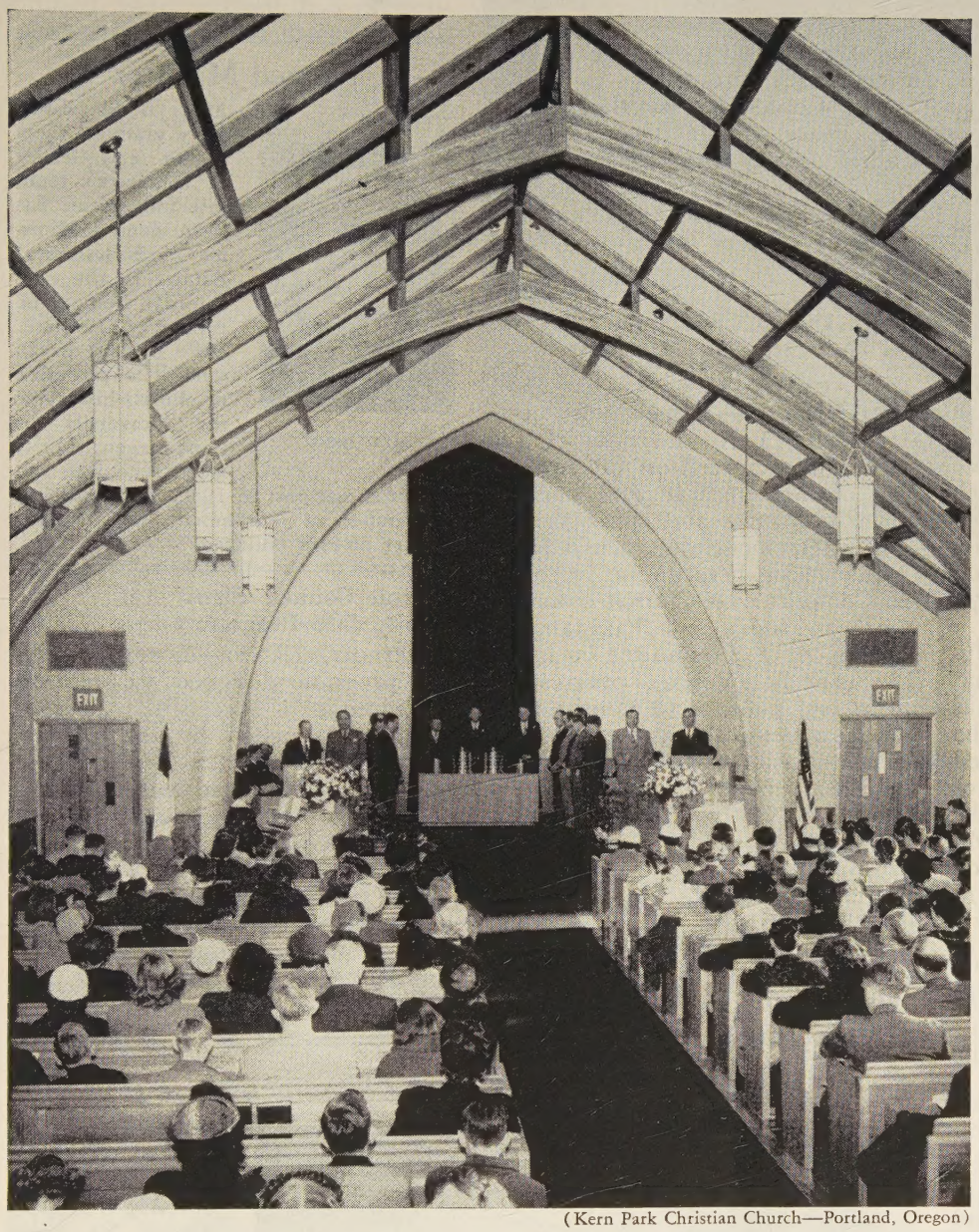
These are the People . . .

At The Lord's Table



(Kern Park Christian Church—Portland, Oregon)

To young and old alike—Christmas is one of the great days of the year. It's a day for gifts and carols and joy.

To the Christian, however, the true greatness of Christmas is to be found in the birth of the Christ-Child.

Even so, the Message of the Christ-Child is to be fully understood only when coupled with the sacrifice and victory of Good Friday and Easter.

Thus it is that participation in the Lord's Supper, during the Christmas season, is a particularly moving experience.

The family of Church Extension annuitants joins — in spirit—with thousands of such services being conducted in houses of worship that their interest and devotion and investments have helped to build.

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Global Highlights

News of the World Through the Eyes of the Church

Gresham Inaugurated At Bethany College

BETHANY, W. VA.—"We are what we choose, and we choose what we love," declared Perry Epler Gresham in his inauguration address in the historic chapel of Commencement Hall here on Oct. 23.

Dr. Gresham

"It is the business of a faculty to offer, and a student to develop, the value judgment which prefers honesty to success, nobility to comfort, and the common good to private advantage," Bethany's new president continued.

Dr. Gresham, prominent in educational and religious circles, has had a wide experience both as teacher and administrator in the field of education. He was chosen sole representative of Disciples of Christ on the Working Committee of the Faith and Order Commission of the World Council of Churches, and as the outstanding preacher in his communion in a poll conducted by the *Christian Century Pulpit* in 1952.

Twelfth president of Bethany, Dr. Gresham takes the place of Wilbur H. Cramblett, now president of the Christian Board of Publication.

Nolde and Trocme to Speak At Detroit Peace Meeting

DETROIT.—O. Frederick Nolde of the World Council of Churches and Pastor Andre Trocme of France will be among the principal speakers addressing the some 500 delegates from 16 sponsoring denominational groups at the forthcoming Conference on the Church and Peace to be held in Central Methodist Church here, Dec. 7-10. Dr. Nolde has been the Director of the Commission on the Churches on International Affairs since its founding in 1948.

Andre Trocme, French Reformed pastor, came to prominence in France during the Nazi occupation when he aided the resistance movement by an application of non-violent methods. For these activities he was arrested and spent some time in a concentration camp.

The Conference on the Church and Peace is sponsored by the Church Peace Mission, which grew out of a similar conference in 1950. The Disciples Peace Fellowship is a member group of the Church Peace Mission.

North Indian Churchmen Agree On Unification of Ministries

ALLAHABAD, INDIA. (RNS). — Delegates from five communions negotiating for a North India church merger have agreed on the unification of the Anglican and non-Anglican ministries and episcopates.

The agreement was reached at the final meeting here of the Negotiating Committee on Church Union in Northern India and Pakistan, according to a Committee member. The issue had delayed progress on the merger plan for 18 months.

Denominations participating in the negotiations, with their respective memberships, are: United Church of Northern India, 410,000; (Anglican) Church of India, Pakistan, Burma and Ceylon, 246,000; the Methodist Church in Southern Asia, 450,000; British and Australian Methodist missionary societies, 10,000; and Baptist bodies in North India, 80,000.

Named Minister

Mrs. Koch

Mrs. Bodil Koch, 50, a graduate theologian and leader of Denmark's feminist movement, has been named Minister of Ecclesiastical Affairs in the new Social Democratic cabinet of Denmark. Wife of Hal Koch, who is a professor of church history at the University of Copenhagen, Mrs. Koch served in the same Cabinet post in 1950. Besides being a member of Parliament, she is also mother of four children.

Detroit Council Plans Family Life Program

DETROIT. (RNS).—A new family-life program designed to increase the number of successful marriages is being launched by the Detroit Council of Churches. Start of the program was assured with the approval of a two-year grant of $14,800 by the McGregor Fund, a local philanthropy.

The new program is also expected to promote earlier detection of child and family problems for pastoral counseling or referral in local parishes.

Religious Freedom Meeting Commemorated

The new Leland-Madison Monumental Park, covering 8 acres at Orange, Va., commemorates the meeting in 1788 between the Rev. John Leland, Colonial Baptist preacher, and James Madison, which laid groundwork for the First Amendment to the Constitution. Shown pointing to a marker at the site is Drew Pearson, newspaper and radio commentator, who gave the dedication address. —RNS Photo

Dutch Church Makes Plans For Interracial Conference

JOHANNESBURG, SO. AFRICA. (RNS).—Plans for a 1954 interdenominational, interracial conference, sponsored by the Dutch Reformed Church, were mapped at a preliminary meeting held in Pretoria, Nov. 17-19.

The 1954 conference will deal with "The Application of Christian Principles in a Multi-racial Society." Some 100 delegates representing the principal missionary organizations in South Africa attended the planning session.

For the later multi-racial conference, all established churches in South Africa have been invited to send one white and one non-white representative.

Special Days

Dec. 6—Woman's Day
Dec. 13—Universal Bible Sunday
Dec. 20—Christmas Sunday (Offering for Benevolence)
Dec. 27—Student Recognition Sunday

President Speaks to Church Women

—Associated Press Newsphoto

Above, President Dwight D. Eisenhower addresses the delegates to the United Church Women's Convention, Atlantic City, N. J., Oct. 6. At right, joining in the applause of the several thousand delegates, is Mrs. James D. Wyker, Columbia, Mo., reelected president of UCW. In actions that will carry their influence into thousands of U. S. communities, voting delegates to the 6th National Assembly declared themselves in favor of ending segregation in public schools, guarding against any abrogation of the right to freedom of thought and speech as contained in the Constitution, separation of U. S. technical assistance programs from military programs, adoption by the U. S. of UN covenants on human rights, full U. S. support of the United Nations "as a means toward world understanding," and strong U. S. efforts toward worldwide reduction of armaments. Delegates also expressed their determination to continue their efforts to broaden the policy-making influence of women in the churches on all levels.

Bishop Martin to Spend Christmas in Korea

NEW YORK. — Bishop William C. Martin, president of the National Council of Churches, will take Christmas greetings to American troops in Korea and Japan from the 35,000,000 church members represented in the National Council.

An overseas veteran of World War I, Bishop Martin said he is looking forward particularly to visiting and worshiping with American troops and their chaplains who will be away from home during the Christmas season. On Christmas day Bishop Martin hopes to be with the Eighth Army and to conduct special services.

World Council Relief Group Meets

—RNS Photo

Dr. Robert C. Mackie, director of the World Council of Churches' Department of Interchurch Aid and Service to Refugees, left, talks with Prof. H. Alivisatos of the Interchurch Aid and Foreign Relations Committee in Greece, during the Department's annual meeting in Geneva, Switzerland. Churchmen from the United States and 28 other countries, including East Germany and Czechoslovakia, attended. Prof. Alivisatos, a Greek Orthodox theologian, is a member of the Central Committee of the WCC. O. W. Heldring, of Utrecht, Holland, is seen at right, rear.

Columbia Offers Courses On Religion in Schools

NEW YORK. (RNS).—Two courses aimed at giving teachers and school administrators a better understanding of how public schools can deal with religion have been inaugurated at Columbia University's Teachers College here.

One of the courses is being taught by Clarence Linton of the Teachers College faculty who directed a 16-month study, conducted by the American Council on Education's committee on religion and education, to determine what schools should do to inform students about religion. Dr. Linton's course is called "The Role of Religion in American Culture and Education."

Philip H. Phenix, program associate of the Edward W. Hazen

Foundation of New Haven, Conn., is teaching the other course, "Religion and Education in Contemporary Culture."

Pledges Government Support Of Relief Freight Costs

WASHINGTON, D. C. (RNS).—Harold E. Stassen, administrator of the Foreign Operations Administration, has assured leaders of the interdenominational Heifer Project that government support for overseas freight on voluntary relief donations will continue.

The assurance was given to Thurl Metzger, executive secretary, and other officials of the Heifer Project at a conference here.

Mr. Metzger said Mr. Stassen told the group that "in foreign lands the best goodwill exists toward the United States where relief and rehabilitation supplies have been distributed as a direct contribution from the American people."

Japanese Protestant Leaders Confer on Church's Mission

TOKYO. (RNS).—More than 3,000 delegates from 1,500 Japanese Protestant churches attended a three-day conference on the "Mission of the Church" held here by the United Church of Christ in Japan (Kyodan).

The churchmen met as the Kyodan's first five-year plan of evangelism drew to a close and the church prepared to launch a new one.

Michio Kozaki, Kyodan moderator, told the delegates that without Christ Japan would be left in utter darkness. The purpose of the conference, Dr. Kozaki said, was to help individual Kyodan members understand how to preach the gospel to all Japanese.

Jewish Scholar Gets German Peace Prize

FRANKFURT, GERMANY. (RNS). — Martin Buber of Jerusalem, noted Jewish religious writer and philosopher, was given the 1953 international peace prize of the West German Book Publishers and Dealers Association at a ceremony here.

The 75-year-old German-born author and teacher was forced out of his post as professor of the science of religion at the University of Frankfurt when the Nazis came to power in 1933.

Since his escape from Germany late in 1936, Dr. Buber has lived in Jerusalem, taught social philosophy at Hebrew University there, written and published nearly a score of books in the Hebrew and English languages, and achieved note for his work in behalf of persecuted Jews.

Indian Churches to Sponsor Pastoral Counseling Clinic

LUCKNOW, INDIA. (RNS). — The National Christian Council of India has accepted an invitation from the Lucknow Psychological Center to train groups of pastors, evangelists and social workers in the application of psycho-therapeutic techniques to pastoral counseling.

A pioneering project of its kind in this country, the Center was founded a year ago by Indian Christian psychologists and psychiatric workers. It operates for nine months of the year in Lucknow and from May to July at Landour-Mussoorie where large numbers of Christians gather each summer.

Beneath the Spire

DR. PAUL F. SHARP, 35, associate professor history at Iowa State College, elder Ames Christian Church, chairman student and worship committees, church school teacher . . . honored 1952 as Fulbright Lecturer for American Historical Association at Universities of Melbourne and Sydney, Australia; attended Brighton Church, Melbourne . . . born Kirksville, Mo.; mother, Dr. L. Blanche Sharp now resides Crookston, Minn. . . . he earned A. B., Phillips U., 1939, Ph.D. from Minnesota U., 1947; taught at Minnesota before going to Iowa, 1947 . . . author, *Agrarian Revolt in Western Canada* . . . married Rosella Anderson, 1939; children: Wm. Fred, Kathryn Ann, Paul Trevor . . . Lt., 7th Fleet, World War II, had liaison duty with Royal Australian Navy; combat action over New Guinea, Borneo, Philippines, Okinawa . . . fisherman and golfer.

Dr. Sharp

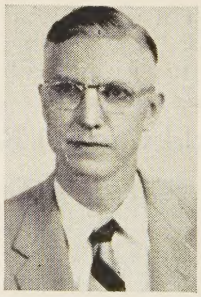
* * *

MISS MARTHA WEIR WILLIAMS, 54, Rosalia, Wash., constantly inspires many Christian friends . . . exceptional church treasurer for years, was church, Sunday school pianist, trained Jr. Choir, taught Sunday and vacation school, president CWF three years . . . demonstrates noble Christian stewardship of time, talents, possessions . . . Rosalia-born, she contracted arthritis while in high school, yet graduated . . . resides near church in home she designed for her crippled condition, with life-long friend, Jennie West, former teacher . . . attended several church conventions, and at urging of former pastors, Pat and Corene Norris, visited Glacier and Yellowstone Parks, middle west . . . treasurer for years local WCTU units, gives book reviews at Study Club; former Noble Grand and district president Rebekah Lodge . . . operates camera, has collection biblical slides.

Miss Williams

* * *

PERRY L. STONE, 51, first full-time resident pastor Prichard, Ala., mission church in Greater Mobile . . . went there recently from Woodville, Miss.; most pastoral work in Kentucky, including three years as district evangelist; also served at Russellville, Ark. . . . born in Birmingham, baptized and ordained in First Church there; B. Litt. from Howard College; graduate studies College of Missions, Kennedy School of Missions, The College of Bible . . . he met wife, then Ruby Wiley (B.S. and R.N. graduate, Cincinnati U.) at College of Missions; their son, Lurton Paul studying language for Mexican missions; a daughter, Mrs. Charles S. Eyer, and son, Barton W., 15 . . . attended 1935 World Convention . . . member Board Managers, United Society . . . writes hymns, raises vegetables and flowers.



Mr. Stone

—BELL RINGER

WORLD CALL

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Christian Service—Christian Thinking

TWO important church consultations held in October of this year illustrate the deep and practical concern of Christian people for a world of peace, order, justice and cooperation. Though separated by an ocean, the two meetings shared the basic assumption that the pressing problems of our times call for a global approach. The first of these meetings was the annual three-day consultation of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches. It was held in Geneva, Switzerland, October 5-8. The other gathering was held in Cleveland, Ohio, October 27-30. It was the Fourth National Study Conference on the Churches and World Order and was sponsored by the Department of International Justice and Goodwill of the National Council of Churches.

In the Geneva meeting church representatives discussed the farflung practical program of interchurch aid and humanitarian service. Its special emphasis was on how to make that program more effective. At Cleveland the emphasis was upon the insight which Christian faith can bring to bear upon the foreign policies of the United States and upon program and policies of the United Nations.

THE fact that the churches are doing something to meet the obvious and pressing needs of human beings throughout the world makes it possible for their representatives to speak with convincing clarity on the affairs of the nation and of nations.

This relationship of Christian action to the right to give counsel was emphasized in the Geneva meeting by Robert C. Mackie, Director of the Department of Interchurch Aid. Sounding what became a keynote in the days of consultation of these Christian men and women from twenty-nine different countries and territories, Dr. Mackie said:

"It is illusory, and even morally indefensible, for the churches to press for cooperation among the nations in the interests of world peace without themselves being committed to an adequate world strategy of emergency interchurch aid and relief."

The fact that the churches do have a world concept of a program of aid was illustrated by the attendance at the Geneva consultation. Representatives were present from Indonesia, Australia, India, Lebanon, New Zealand, Syria, Hong Kong, South America, Canada and Turkey, as well as from most European countries and the United States. Thus it was possible to plan the work for the coming year with the counsel of people who have first-hand knowledge as to the needs of the churches and with respect to pressing emergency situations.

THE Cleveland Study Conference on the Churches and World Order was the fourth in a series of such meetings which have enabled Christian leaders to arrive at a considerable degree of common conviction on the relevance of the Christian gospel to the affairs of nations. It was possible through these conferences—and the study and discussion in the churches which followed—to bring to bear on leaders of government an impressive witness on behalf of the assumption that an enduring world order can be built only on justice, good will, mutual acceptance of responsibility and a recognition of the worth and dignity of all men. The Christian conviction which these conferences helped build was strongly influential in the developing of sentiment which made the United Nations possible.

It was especially fortunate that the Cleveland Conference came as the United Nations is beginning to look forward to its 1955 sessions when, after a ten-year period of operation, it will face up to possible revision of its modes of operation in the interest of greater effectiveness. Cleveland gave much thought to such possibilities. It is hoped that the findings of Cleveland will be studied and discussed in the churches and that the churches may thus accept responsibility for making their contribution to the wise and right solution of the problem of building a just and durable peace.

Christian people have a responsibility under God both to serve and to think. In Geneva the churches planned their contributions in the field of service to needy human beings. At Cleveland the churches through their representatives sought to think in terms of world problems and to bring the insights of the Christian gospel to supplement the endeavors of statesmen to solve those problems. Both are Christian ministries—to *serve* as Christians and to *think* as Christians.

Editorial Correspondence from Germany

NOTE: The editor of WORLD CALL *returned recently from four weeks in Europe which took him to Great Britain, Germany, the Netherlands and Switzerland, where he attended an enlarged meeting of the executive committee of the World Council of Churches, held at the Ecumenical Institute at Celigny, near Geneva.*

THE most basic contribution to the rebuilding of West Germany is that made by the German people. This was pointed out in the Editorial Correspondence in November. In Germany, as in other war-devastated countries, contributed money and goods are important and are appreciated. The prime element in the success of the rebuilding process, however, is the purpose and spirit and enterprise of the people themselves. Competent observers from America are invariably impressed by the effectiveness of the efforts of the people of Europe on their own behalf.

One who sees the widespread evidences of destruction in Europe and who tries to imagine the horrors through which these people passed is ready to pay tribute to the spirit which supports them as they seek to rebuild their homes, factories, railroads, bridges and churches in hope and with courage.

I was especially impressed by a recent comment of a distinguished industrialist as to the need for Americans to try to understand the problems of Europe. He noted especially the degree to which the thinking of Europeans is conditioned by war experiences of which others cannot really know. The comment was by Ernest T. Weir, chairman of the board of the National Steel Corporation. It was included in a report Mr. Weir made after a trip abroad early this year. The following is from his pamphlet, *Notes On the Foreign Situation Based On a Trip Abroad*:*

Reactions Molded by Experience

"On the vital question of war or peace, the reaction of European peoples is molded largely by their personal experiences in two wars. They suffered in ways which we can only imagine. It is true that millions of our young people experienced the full horrors of war but on foreign soil. The great bulk of the American population knew nothing of it first hand. Not a single building in the United States was destroyed by enemy action. No American ever went to bed at night with the fear that a bomb might make it the last one for him, his loved ones or friends.

"Europeans went through this night after night. Furthermore, Europeans still have visible evidence of war about them because ruined buildings, rubble and vacant areas exist in many places. There has been considerable reconstruction, but a great deal more must be done before the heavily damaged places will regain a normal appearance. In the financial district of the great City of London, for instance, where terrific destruction took place, practically no rebuilding has been done. Undoubtedly, they cause people to relive days they would much prefer to forget."

*May be secured by writing Ernest T. Weir, Grant Building, Pittsburgh, Pennsylvania. Many readers will recall that Mr. Weir, a trustee of East End Christian Church, Pittsburgh, was the subject of a sketch in Beneath the Spire, World Call, June, 1950.

One who bears these experiences in mind is all the more impressed by what the people of Europe have accomplished working against such odds. An understanding of all this leads to a healthy respect for the opinions and policies of these people even when they may differ from our own. Working at problems we have never had to face, they have achieved much, though still more remains to be done.

Greatest German Charitable Organization

A truly glorious page in the history of the Christian religion has been written in the past eight years by the Protestant churches of Germany in their work of relief, reconstruction and service. Their organization known as *Hilfswerk,* organized in 1945, has grown to be the greatest charity organization in Germany. Operating in all four zones of Germany, its service to fourteen million homeless people is rendered without regard for confession, race, nationality or political convictions. This Protestant relief and service agency is related to the other churches of the world through the World Council of Churches. Contributions to the *Hilfswerk* program in goods, services and money have been made by churches of the United States, Canada and other countries through the Council's Department of Interchurch Aid and Service to Refugees. However, the principal support has come from German Christians. Nearly $40,000,000 has been given within Germany. Even food collections there have exceeded foreign food gifts.

Grateful for Help Where Needed

While the German churches have not waited for others to solve their problems for them, they have been grateful for the very considerable help which has come from their sister churches abroad. This help has always been given for the particular purposes which the German church leaders themselves have designated as most important. For a time aid was given in the building of wooden barracks-type churches. Thirty-eight of these were erected in Germany as a gift of American and Swiss churches. They were set up at points of particular need. They enabled the churches to minister more effectively to people in refugee centers and in sections being rebuilt. Even in the beginning, the German leaders put many other needs ahead of the building of churches, and for some time they have made no requests whatever for funds for church construction.

Very interesting in the light of these facts is a recent radio appeal for "a chain of wooden churches" facing the Iron Curtain. The fact is that sister churches in other countries contributed simple wooden churches seven years before those making the recent appeal showed any knowledge of the problem. In addition, church bodies such as Church World Service, which are in close touch with Germany, report that they "have received no requests from Germany for this particular purpose." There is thus small wonder that churchmen like Samuel McCrea Cavert, General Secretary of the

—RNS Photo

Services were held recently in the almost ruined Karl Wilhelm Memorial Church in West Berlin in connection with a national campaign for raising funds for its reconstruction.

National Council of Churches, Dr. Franklin C. Fry, President of the United Lutheran Church, and Cardinal Spellman have all declined to serve as sponsors of this recent "crusade." Those wishing to help build churches in Germany or elsewhere can best do so through their own church relief agencies, such as the Week of Compassion. Most of us will doubtless prefer to make undesignated contributions for needs the church leaders there consider most important.

One of the principal interests of the German churches is in children. They have erected and are conducting hundreds of homes and institutes for sick and destitute children. Over fifty per cent of the food received from churches abroad is used in the children's program. Half of the country's 15 million children lost their homes and more than half are stated to be medically underfed. Spiritual care is also provided for destitute children and for vast numbers of demoralized and neglected youth.

The German churches know that they cannot alone meet the housing needs of the 14 million homeless people squeezed into Germany. The problem is too great for charity but Christian charity can help—and has. *Hilfswerk* has sponsored model housing developments for refugees in all parts of the country. I saw some of these and observed how they have helped bring decent living conditions to thousands of people.

For most of a week I was in daily association with leaders of Berlin's Central Bureau of *Hilfswerk* which carries on the church program of aid and service throughout all the Eastern Zone. Pastor Christian Berg heads this well-organized work. His associate, Mr. Gent, and others helped me see the scope of the services rendered. Mrs. Kraske, a highly competent Christian social worker, discussed the broad aspects of the program and took me to the various departments such as student work, aid to prisoners, and the medical services. There I discussed specific problems with those who carry responsibility in connection with them. Later in the week I saw various phases of the outlying work.

Aid Given to Prisoners

In its work for prisoners, this *Hilfswerk* office cares for an average of 1,800 to 2,000 families of prisoners each month. In addition to helping the families, *Hilfswerk* sends food packages to the prisoners themselves. It is estimated that there are 90,000 political prisoners in the East Zone and that there are still 250,000 prisoners in Russia. With Mrs. Karch who heads this work I talked with one prisoner just released. He was being questioned and would later have a health examination. If he was like most of the released prisoners, they would discover that he had tuberculosis. He would be given medical aid and care and helped to a job if able to work. That would be hard, for there are 200,000 unemployed people in West Berlin.

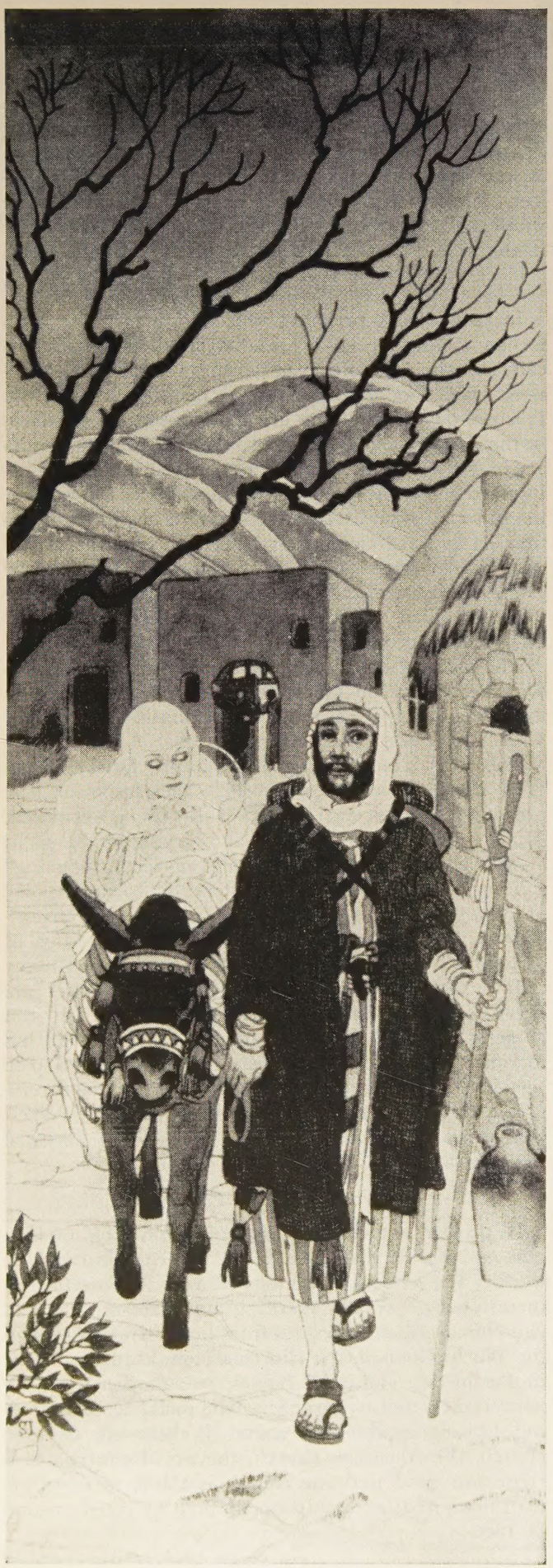
The medical department of the Berlin office spends $7,500 a month on medicine. Most of it goes in the form of filled prescriptions to a monthly average of 3,000 widely scattered persons.

The work among refugees from the East Zone in West Berlin seems never to end. The reception and processing centers are conducted by the government. The churches, however, help at every point. I spent a day visiting these centers. The time for "processing" a refugee and flying him out of Berlin to some point in West Germany runs from four to six weeks. Investigations are made as to the refugee's story. Most of these people are just people on the move, though many claim to be political refugees. Only these latter are permitted to stay in Berlin, where they either get jobs or perhaps draw unemployment insurance. Berlin has too many jobless people to keep many of them. Up to the first of August this year an average of 1,400 refugees a day had been checked and flown out to West German centers. About 1,000 left the day I visited the exit camp.

The Church Is There

In this strange city of ruins and rebuilding, of idleness and industry, of East and West, the church is at work. The church is concerned with the welfare of these moving people. Working alongside the German churches are their associates from other lands. Through the World Council, the churches from abroad conduct in Berlin two children's homes, two mothers' refreshment centers and two barracks-type social centers. Feeding, healing, serving, the church is there—the German church, the American church, the world church. It is right and good that the church is there, meeting human need in a fellowship not limited by creed or class or race.

—*George Walker Buckner, Jr.*



Season of Hope

By MRS. CLARENCE H. HAMILTON

AMONG the heart-lifting moods that come to us all at Christmas, none is more poignant or more gratefully welcomed than that of unquenchable and forward-looking hope. From all the prophets and saints and sages of the past we have a rich heritage. It is a heritage of visions seen, of promises divine, of faith and joyous expectation.

Through the stories of Christmas we see hope symbolized. Its spirit is present in wise men following a star; in humble shepherds obeying the message of the angels; in Zachariah looking for a son who will prepare the way of the Lord; and above all, in the birth of the infant Jesus. For in the birth of Jesus our hope reaches its highest and its best, our hope for the redemption of mankind and for realizing peace on earth.

A newborn babe always comes as a promise of the future. No true parent will question the wonder and moving power of the small, helpless infant in one's arms. All life takes on new meaning. The very concept of home is changed with the first child. The future takes on a vitally personal meaning. I heard a young father say as he looked at the infant son in his arms: "This young fellow will doubtless see the year 2000. What will the world be like then?"

A Fresh Impulse in the World

Every little one is a new start, a fresh impulse in the world. From the beginning he changes life for everyone in the home, and he has the capacity for affecting the lives of many more later. This much we realize within our family life. And our ever-present hope is that each little one who comes to our home may in some limited sense become the hands and feet and voice of God in his time.

How much more profound is our hope when we meditate on the birth of Jesus! It is no wonder that the church has come to celebrate in his birth the coming of God himself among men. For in Jesus was fulfilled and made actual a love and compassion and selfless devotion beyond human imagination, which has endured through the centuries and still affords us the basis for our faith that the world may be saved at last from war and hatred.

Christmas keeps reminding us year after year that by means of a person who was born and lived among us, God's nature has been revealed to us. In the coming of Jesus we have evidence that the root of goodness does exist; that it is in the very structure of life, at the heart of the universe. Tidings of that fact are always glad, worthy of the heralding of angels.

So we believe, and this faith serves to remind us in this year 1953, that however dark the present, however dreary the past, the hope of a better future is still with

(*Continued on page* 25)

Illustration by Stryker Ingerman from 1949 "Christmas." Augsberg Publishing House.

—Photo by Howard Douglass

Four children of the Cleveland Christian Home stop to rest in the middle of a supervised game period on the Home's large asphalt playground. This outdoor exercise combined with body-building food help insure the health of the children.

WORLD CALL Visits Mom Thorpe's Shoe

By JAMES L. MERRELL*

AROUND the Cleveland Christian Home, Anna G. Thorpe is known affectionately as "Mom." And after spending a day in her company even the most casual visitor gets the habit, for no other title seems to fit as well. Mrs. Thorpe, superintendent of this Disciples home for children, has spent twenty-eight years mothering an aggregate brood of more than two thousand children, helping them start life with the family love she feels is a God-given right.

Like the famous woman of nursery rhyme who lived in a shoe, Mom Thorpe has always found that she "had so many children she didn't know what to do." And the real story of the Cleveland Home which an ordinary visit may not reveal is the stubborn battle of this consecrated woman to make her "shoe" larger.

Last June Mom Thorpe saw one of her major dreams come to life in the form of a $500,000 wing, the result of years of campaigning and saving. Her shoe had been enlarged to care for 135 children; she could do more and help more. And this is the motive which has driven Mom Thorpe on in her task.

People in Cleveland, Ohio, know the Home; even a Roman Catholic cab driver will tell a visitor that this is one of the bright spots in a city that has more spectacular sights. Perhaps it is the reputation the Home has made for itself through its wholesome, successful products; perhaps it is the result of praise from its visitors. At any rate, the people have a certain pride about 11401 Lorain Avenue and the imposing, pillared structure that sits high on the hill.

Guests are always impressed with the interior of the Home, largely because it has little resemblance to the drab sternness usually linked with orphans' homes. The person who expects to see cast-off furniture on bare floors, or to sniff harsh disinfectant, is surprised. Mom Thorpe tries to give the Home the warmth which she knows makes the difference between an institution and a real home. So, one will see rich carpeting, antiques, draperies—all the trimmings. Often a first-time visitor will remark, "Why, this doesn't look like an orphans' home." And Mom Thorpe smiles knowingly.

But to understand the role of the Cleveland Home, it is necessary to go back and get the perspective of fifty years. The Home began as a small enterprise, the project of a poor minister of the town. It grew until it occupied the old Bosworth farm, a tract of ground on the southwest edge of Cleveland.

The main building of the present Home was erected on this site in 1925 after a campaign among Disciples churches had brought in some $200,000. The entrance of Anna Garver Thorpe into this picture is a story that Mom, herself, will tell with relish. After making a name as assistant director of the Soldiers and Sailors Home at Xenia, Ohio, Mrs. Thorpe was invited by

*Mr. Merrell, World Call editorial assistant, visited the Cleveland Christian Home in September. The Home is one of seven children's institutions operated by Disciples of Christ through the National Benevolent Association of the Christian Church, St. Louis, Missouri.

The Cleveland Christian Home Has Become an Impressive Tribute To a Woman Who Believed that the Church Had a Responsibility

the National Benevolent Association of the Christian Church to inspect this new Cleveland Home and to make suggestions.

—Photo by Howard Douglass

Mrs. Anna G. (Mom) Thorpe

Upon arrival, Mom made her tour and offered a few suggestions to the temporary matron of the Home. As they talked both saw a small boy enter the grounds with a watermelon in his arms. The acting superintendent told Mom Thorpe to order the boy to return his purchase. Her reply was that she couldn't give such an order because she wasn't in authority. "You're in charge here," she told the matron.

"Oh, no, I'm not," she answered. Handing Mom Thorpe the keys to the 75 rooms, she called a taxi and left. That was the beginning of the story. Now, after twenty-eight years, Mom Thorpe still has the keys.

She might not have remained had it not been for an experience that evening at dinner. The girls in the dining room served her prunes stuffed with cottage cheese. She thought it was "mighty fancy" but credited the appetizer to the fact that the girls wanted to impress her. After the prunes she said to a girl:

"That was fine, but now I'd like to have my dinner." The girl broke into tears. The prunes *were* the dinner.

That night Mom Thorpe resolved to stay on and make this magnificent new brick structure into a real home. She found that the job was a hard one, for the ideas she had could be carried out only through the financial assistance which Disciples of Christ seemed unwilling to give voluntarily.

"We traveled thousands of miles," Mom recalls, "visiting churches, state conventions and private homes." She would load her car with several of her children and start out on a tour of the area from which her support was supposed to come. Sometimes she met sharp opposition, but she continued to plead for the cause of benevolence. The response came after a time. Disciples saw that this buxom lady who looked like a mother and campaigned like a determined politician had something they couldn't dismiss.

Today the Cleveland Christian Home is vastly different. Certainly the well-balanced, delicious meals served from an immaculate kitchen are far removed from a fare of stuffed prunes!

Any visitor today might be sufficiently impressed with facts and figures, for these do indicate the tremendous scope of the Home's operation. He could look at the staggering monthly expenditures or note the ever-increasing number of copies of *Your Other Family* magazine sent out to interested families. He could ponder the intricacies of record keeping, see the hundreds of names on the waiting list, or look in the file and see how many "big" churches do not contribute a penny to the operation of the Home. But nothing equals the experience of meeting Mom Thorpe's brood. After all, as Mom keeps saying, all of the continuous campaigning and planning goes for one purpose—to make these children smile and feel they have something to hold onto.

There were the two girls—sisters—who came from a sordid home life. The father was in jail; the mother was dead. The older sister had been at the Home before and had learned to smile, because she found that the world behind the wire fence on Lorain Avenue was peaceful and secure. Her little sister still frowned; her world still had traces of brutality in it. But soon she would smile, too, for no little girl who is hoisted up

Memories of a sordid home life cause this girl to peer fearfully at the laughing children who are playing on the other side of this fence at the Cleveland Christian Home. In time loving care will help turn this frown into a confident smile.

—Photo by Howard Douglass

The Cleveland Christian Home sits high on a hill in a section that once was a suburb of the city. With its striking architecture and attractive landscaping, it is a well-known spot.

and hugged by Mom Thorpe can think the world is black.

This is only one of the stories; all children at the Home have backgrounds—some happy, some unpleasant. Whatever the background, the children are encouraged to think of this as their home, because it *is* their home. World War II brought dramatic proof of the success of Mom's plan. Her former children, some of them GI's, wrote to her as if she were their own mother. One lad even made her his sole beneficiary.

The Home takes only children who have but one parent or are total orphans. This is an arbitrary rule that has been laid down because the waiting list continues to grow. Every day Mom's gentle voice tells a phone caller, "I'm sorry, but there is *no room.*" She does not want to turn down a child who needs help, but the line must be drawn somewhere. It is interesting that every child accepted must be recommended through a Disciples church. Sometimes this is a blessing and sometimes it is a source of embarrassment, for every church feels that it should have priority.

With the new wing, the capacity has been increased to a maximum for the number of staff members. This extension gives space for a picture-book playroom, infants' rooms, clinic, and staff quarters. The wing is a rainbow of warm, blended colors. Mom Thorpe made many of the purchases of furnishings herself.

Of course, the most important feature of the Home is the care of the children—the feeding and clothing of them as well as the providing of a hundred and one various items to meet their needs. A fundamental principle in this care is the "proxy parent" system in which church members "adopt" a child and agree to provide for his clothing and personal needs. This assistance is over and above the other funds donated by individuals and churches and is in addition to the many boxes of vital material sent in each year. College educations are provided by the redemption of Ohio Sales Tax receipts sent in by interested persons.

Children of the Home are not regimented. Mom Thorpe says she wants no part of the homes where somberly-dressed matrons march the children around. Those at the Cleveland Home learn to share responsibility; to feel that they have something to call their own. They have their own bank accounts; they rotate in many jobs. Older boys and girls learn to care for the younger ones. And Mom Thorpe, through counseling with Solomon-like wisdom, fits each child to meet the outside world with confidence.

The children learn to appreciate music through their own orchestra and choirs. Mom places her own cherished antiques in the halls so that the boys and girls will feel at home among finer things. The children participate in activities at near-by Christian churches; they stage plays and pageants regularly. Life certainly is not drab for these homeless children!

Disciples can be proud of the work being done at Cleveland by a woman—an orphan herself—who has dedicated her life to children. Her reward is a smile, a letter from a distant city, or a tear of appreciation. Disciples also may have a sense of reward for their dollars and boxes. It was Jesus who said, "Let the little children come to me, for of such is the kingdom of heaven."

A few members of Mom Thorpe's brood stand on the side steps of the new $500,000 brick wing which was dedicated last June.

WORLD CALL

The Christian religion means more than good personal morals. Christians go beyond concern for their own salvation to reach others. In the spirit of the early church, Christians heed these words:

Don't Neglect the Sandals!

PICTURE STORY BY

MAE YOHO WARD AND LOUISE MOSELEY*

TODAY'S newspaper had a front-page article reporting the results of a poll taken to learn what Americans' ten favorite hymns are. Without exception they all deal with personal salvation: *In the Garden; It Is No Secret; What a Friend We Have in Jesus; Precious Lord, Take My Hand,* etc.

These hymns indicate that we have not accepted the strong meat of the gospel; that we are still in the dependent stage; that we hesitate to take on the responsibilities of full-grown Christians.

Personal salvation is all right. We each must have it. It must result in good personal morals of honesty, kindness, neighborliness—even regular church attendance. Jesus, understanding human nature and Christian growth, lets us begin with ourselves. It is alright to love ourselves, but we have to go on to love our neighbors as ourselves. To stop with *"my* church" and *"my* savior" is to fail to understand the purpose and spirit of Christ.

Each local church is the universal church. Each person who puts his name on a church roll accepts membership in the world-wide Christian community. He cannot leave the redemption of the world to a minority group interested in "foreign missions."

Every Christian is a missionary—committed to telling the Good News. Every church is a mission—proclaiming Christ. There isn't any choice here. A church must proclaim Christ or it has no reason to exist.

It is unthinkable, moreover, that Christ is interested in his name being proclaimed only within certain geographical boundaries, or limited to special groups. If we have accepted Christ, missionaries we are. We may not want to be, and we may be very poor ones, but we cannot escape the implied responsibility.

*Mrs. Ward is executive secretary of the department of Latin America and Mrs. Moseley is director of interpretation, both for The United Christian Missionary Society.

Advocates of missions talk much of what the church *does:* how it ships food to Greece, clothing to Korea and Jamaica; how it visits prisoners behind iron curtains, teaches illiterates to read, heals pain, develops the mind, counsels with parents, conducts youth conferences. All of these are important—tremendously so. The church would cease to be the church if it curtailed these services. So the missionaries' speeches, and articles like this, are illustrated with the kind of pictures you see here—helpful, vital services.

And yet the elusive things—the changes in attitudes, the consciousness of the presence of God, the God-directed life, the fellowship of the followers of Jesus, the growing understanding of what Christ meant when he prayed that his people might be one—all of these the church embodies around the world.

Symbols Portray Spirit

Symbols, rather than pictures, portray this spirit of the church. To the cross and staff have been added sandals. The early church in open-toed sandals went everywhere preaching the gospel—from town to town, from country to country they walked with the Good News.

They must have developed some blisters which became callouses. Sand and pebbles must have caused discomfort. Their feet must have ached, and yet they *went* "everywhere preaching the gospel." Today the sandals have become seven-league boots—mechanized means of travel. The blisters, sand and pebbles for us are not so localized. They are there, however, in the red tape of travel, the sacredness of ancient cultures, the growing power of nationalism.

The task of the church is as inclusive as human need; as infinite as God himself. Having accepted the cross, the church accepts the symbolic sandals of evangelism and goes everywhere preaching the Good News.

—Belgian Government Information Center Photo

Congolese mothers cry out for the healing power of Christian love and service. In a primitive ritual this Congo village group wails over the death of a baby. Answering calls such as this is a vital part of the life and task of the church.

UCMS Photo

Christian missionaries go out to serve, and Christians at home serve also through these messengers. Miss Jessie Law, right, missionary to Mexico, treats a sick woman in a ranch home. Assisting Miss Law with her patient is a Mexican nurse-in-training.

Countless thousands of homes throughout the world illustrate the need for Christian training, both physical and spiritual. Held back by ignorance and superstition, a Filipino woman, left, prepares a meal in a small ill-kept mountain home.

—Black Star Photo

—UNATIONS Photo

Representatives of cooperating governments also put on the sandals of Christian service to their fellow men when they go out to combat disease and poverty through technical assistance programs. The two men on this United Nations team, at right, are working on the control of malaria in Thailand.

—Photo by Knight

Young people everywhere tend to take on lax moral habits on the streets when not given supervision and the influence of Christian teaching. These boys, left, are gambling their money away on the streets of Manila, capital city of the Philippines.

Young people in Christian churches develop a sense of moral values because church leaders are willing to give them guidance. These girls are taking part in a Sunday service in the Hato Nuevo Christian Church on the island of Puerto Rico.

—Photo by Carroll Seghers II from Black Star

Slums challenge Christians in all countries around the globe. Children such as these, at right, in the slums of East Tokyo, Japan, need the Christian social service program of East Tokyo Institute.

—UCMS Photo

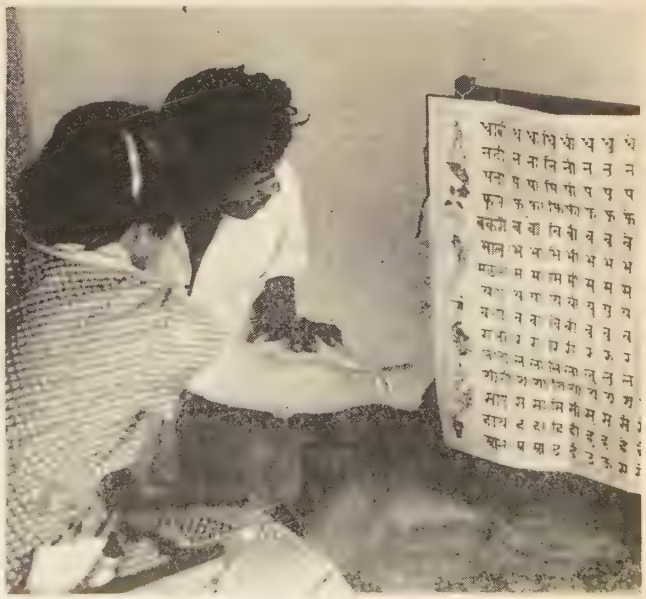
—Photo by East-West from Black Star

Children benefit from the work of Christian nationals such as Miss Magdalena Gimena, at left, who serves as assistant pastor of the Colegiales Christian Church located in Buenos Aires, Argentina.

People in underdeveloped countries are thirsty for education, as shown in the interest of these Thai boys, at left. Laubach literacy charts are posted on a village wall so that those who wish to do so may learn to read in their native language.

—Photo by Bob Laubach from Black Star

—Photo by William Hall



Christian missionaries use Laubach charts to teach illiterate adults. Mrs. Miriam Terry, Disciples of Christ missionary to India, using such a chart, teaches a young man at Mungeli.

The Gospel and Old Age

By PAUL B. MAVES*

A FULL ministry to older people may need to begin with restudy of our values as well as with a radical shift in our strategy. Many ministers and other workers tend to have emotional blocks against working with older people.

There is little glamor or prestige involved in this ministry. Few older folks can show their appreciation by making substantial contributions to the church. Some of them are difficult to deal with.

Their presence often arouses a worker's own fears of old age and brings out his anxieties. Sometimes a worker who is in conflict with his parents may transfer that conflict to all older people.

The gospel, however, is for everyone, regardless of age. The problem is to make the gospel relevant to the religious needs of all persons who, in particular stages of their development, are under peculiar stresses.

Beyond that, older people not only face difficult adjustments, but they also possess tremendous potentiality for making a contribution to the Kingdom of God. The church's responsibility is to find ways to help them to discharge their stewardship effectively.

The following areas of program are suggested mainly for the purpose of stimulating experimentation. While a considerable amount of study has been carried on by social welfare and group work agencies, few churches have seriously developed programs in this field. Of course, there are the few outstanding exceptions.

A ministry to older people begins through study and observation, with the development of a deeper understanding of aging[1].

Older people, themselves, will be the most fruitful source of knowledge for one who can listen. The aged should be helped to appreciate their own worth and to realize that they are valued by the church for themselves and not primarily for the contribution they may make to its budget.

The basic attitude of the minister is crucial. Such a new concept could be fostered through the preaching program, through pastoral care, and through group discussion.

It would recognize that not only children but adults, too, are under the continual necessity of adjusting to changes and of coping with crises; that aging is just as real and just as natural as growth; that old age and death are not diseases to be done away with by a scientific society, but are part of God's purpose for his creatures; that each age group has values and compensations which are peculiar to it alone and without which the church and society would be poorer.

The participation of older people in the program of the church would not only be tolerated but solicited. Attention would be given to their needs and tastes with as great a respect as that accorded to any other age group.

Second, a church that takes seriously its ministry to older people will seek them out and provide space and equipment for their needs, just as a church that takes seriously its ministry to children will plan for them.

Such a ministry would be prepared to provide comfort and support in times of crises and during conditions of special stress, such as retirement, bereavement, uprooting, and discovery of a chronic illness. Ministry

—RNS Photo

*Dr. Maves is professor of Christian education at Drew University Theological Seminary, Madison, New Jersey, and the author of *The Best Is Yet to Be*. He is co-author of *Older People and the Church*.

[1] See such books as *Understanding Old Age*, by Jeanne G. Gilbert, Ronald Press, 1952; *Older People and the Church*, by Paul B. Maves and J. Lennart Cedarleaf, Abingdon-Cokesbury Press, 1949; *The Second Forty Years*, by Edward J. Stieglitz, J. B. Lippincott, 1946.

to older people rests primarily upon a foundation of pastoral care and personal visitation.

This means that it is time consuming, and many ministers are blocked here by lack of time. The work demands patience, for older people move more slowly than others and have more time on their hands. There is no place here for a high-pressure, fast-paced approach.

The pastor to older people needs the ability to listen understandingly, while avoiding too much interest in his parishioners. Older people need to talk, and there are few who listen to them, although there are many who pity them. Counsel would be given to those in need. Social case work should be done only if other agencies are not available.

In addition to listening and offering counsel, a ministry to older people would lend a helping hand in terms of personal services, especially to those who are shut in or handicapped by disabilities, while guarding against a tendency to increase dependency. Such services might include reading to those who cannot see well, writing letters for those who have shaky hands, running errands for those who are home bound, or providing transportation for those who are feeble or handicapped.

This might be called a program of organized neighborliness. Gifts of food may not only show love but may also supplement inadequate diets.

Naturally, the church would always provide its religious resources, such as home ministration of the sacraments, to those who are shut in or ill.

A third phase of the church's program would be concerned with education. A program which helps develop potentiality goes a long way toward retarding premature decline and unnecessary deterioration of physicial, mental and spiritual capacities. It would help to provide a way to live, as well as a reason for living.

Such a program would include courses designed to help older people with the solution of, or adjustment to, personal, social and economic problems. There would be courses which would prepare them to face retirement realistically and intelligently, to relate themselves constructively to their children and grand-children, and to discharge more adequately their responsibilities as citizens.

There would be courses designed to enrich their cultural understanding and appreciations. There would be courses which would help them in developing new vocational and avocational interests. And, of course, there would be courses which would help them to grow in grace through a more adequate understanding of religious faith.

Fourth, a program for older people in the church would provide opportunities for recreation and fellowship. Many of the older people living in cities have lost touch with many of their friends and relatives. Frequently they are lonely, bored and frightened. Many of them do not know how to make new friends; they become depressed and discouraged, without incentive for self-care or self-cultivation.

Often they attempt to compensate for their emptiness by turning to physicians and social workers for help which they do not really need, just in order to have some human contact. Often they vent their resentment upon the world around them. Frequently they develop a persecution complex.

Such a program will have at least three types of recreational activities.

It will include entertainment and diversionary activities such as dinners, parties, excursions, movies, plays, pageants, and musical performances. Such things serve a useful purpose in providing fellowship, in shifting attention from the self, and in enriching the experiences of older people and giving them something to talk about. They may also provide vicarious satisfactions gained through identification with what is observed.

However, there is a danger that a recreational program will bog down on this level and include nothing else except these passive, spectator activities. A real temptation is to get sentimental about older people and to wind up by doing things for and to them rather than helping them do things for themselves. Churches must guard against the efforts of well-meaning groups of younger persons to dominate and "put on" programs for older people.

In the second place, a recreational program will include competitive activities, games and sports such as shuffle-board, croquet, goofy golf, mental contests, team games, and table games. Such activities serve a useful purpose in providing an outlet for aggressive and

The Good News Belongs to All People, but the Church's Task Is to Prove Its Relevance to the Stresses of Advancing Years

A Year of Benevolence

Disciples of Christ Serve Through the National Benevolent Association of the Christian Church

Children served in 7 Homes during year	907
Aged persons served in 8 Homes during year	446
Mothers cared for during year	27
Total served during year in 15 N.B.A. Homes	1,380
Children uniting with the church during year	35
Children adopted during year	57
Deaths of aged during year	46
Aged applicants on waiting list, June 30, 1953	125

1952 Christmas offering from churches	$492,700.26
Increase from previous year	$ 30,763.46
Annual maintenance from churches (including Christmas offering above)	$848,755.70
Increase from previous year	$ 68,525.69

hostile impulses as well as the satisfaction which comes from successfully performing feats of skill and from the stimulation of latent capacities. The danger to be guarded against here is that older people may feel a need to demonstrate that they are as good as they ever were and can keep up with the young people.

A third aspect of a recreational program is that of creative and expressive activity in the fields of the arts and crafts. Expressive activities such as painting and dancing serve to loosen up joints, tone up muscles and develop balance, as well as to provide satisfaction of an esthetic nature.

Creative Activity Important

Creative hobbies will be encouraged. They not only keep idle hands out of mischief but also may enable older persons to produce things of value. Some things need to be done for the sheer joy of doing them; others, because they are of recognized social value and bring recognition and praise; and still others, because they bring joy and satisfaction to other persons. The greatest satisfaction will come when what is created has value not only in terms of what Grandma did, but also in the hard economics of the market place.

Hobby shows may encourage older people to stir up the gifts within them and may lend themselves to effective publicity for a program; but hobbies alone cannot take the place of genuine creativity. If such creative activities bring some economic compensation and enlarge the sphere of economic freedom, so much the better.

Social Education and Action Vital

Fifth, a ministry to older people could not be complete without encouraging older people themselves, to take part in a program of social education and action. They may be led to inform themselves covering the problems and conditions of modern life and may be guided in doing something to better them.

Many older people have found joy in community service. Housing, church extension, slum clearance, juvenile delinquency, and political corruption all could fall under their purview as Christian citizens and offer them a scope for Christian citizenship. Many older people will find joy in a religious ministry to others through meditation and the leadership of prayer and study groups. They will need some guidance in this area if they are to be effective.

Older Persons Serve in Many Ways

Many older people will render service to the church and community in other ways, such as telephoning, providing clipping service, keeping books, or filing and addressing letters.

It is to be hoped that most older people will find a way to participate alongside younger people in most of the normal activities and organizations of the church. However, and particularly in the city, it would seem that special organizations and progress for older folks would need to be considered.

The two most common types of organization are the club type of program and the day center.

The club usually meets regularly, perhaps on one afternoon a week, for a program of recreation, fellowship, discussion, and other types of activities. Refreshments are generally served.

The day center is usually open five days a week, either for the entire afternoon or for the entire day. The activities in such a center may be widely varied and individualized. Often a lounge, a library, a game room, and a crafts or hobby room are provided, as well as the more highly organized, program type of activities. Camps and conferences are as important for older people as for young people.

In either case such a program depends largely for its success upon the guidance of a group worker or sponsor, or both. Younger persons may be called in to assist with the more strenuous duties and responsibilities of such a program. This leadership must be provided by the church. Either the pastor will undertake it himself, as he might in the case of the club, or he will work with a group worker, as he would have to in the case of the day center.

City Churches Have Facilities

Many city churches have the room and the facilities. Often these facilities are not in use at the time when older people would be most able to meet. What is lacking in order to get such a program going is the will, the skilled leadership, and the money to underwrite it.

These are obstacles which cannot be removed by an easy formula that can be set forth in an article such as this; but no pastor ought to rest easy until he has tested the possibilities and measured his opportunity.

A minister or congregation interested in exploring this problem further would do well to consult the city department of public welfare, the council of social agencies, or a family service society in the community in order to determine what is already being done for older people and to enlist the cooperation of these agencies in the church's program.

More often than not these agencies will be glad to assist the church, out of their experience, because they recognize that the church is in a position to provide a unique and distinctive ministry to older people.

Mother Love

As Mary bent over the manger that night
To see her wee Babe, predestined to be
The One Infant hailed by limpid starlight,
The Prince of Peace, for you and for me:
The mother love there was like yours and mine;
It thrilled in the glow of the young life she saw,
It leaped to the Star for the One Divine
As He slept just now, on a bed of straw.

Love surged through her heart with a steady glow:
Made her proud, but calm, like ourselves, we know.

—Catharine Cauble Nelson

Indianapolis, Indiana

In Japan—An Unmet Need

A Missionary States the Case of Japanese Young People Today And Considers Ways of Bringing the Christian Gospel to Them

By HALLAM SHORROCK*

YOUTH evangelism is one of the great unmet needs facing the Christian church in Japan today. It is safe to say that at the present time the Christian churches in Japan are simply not yet reaching or winning young people to any appreciable degree.

Indeed it must be admitted that those young people who have become Christians during the last few years have not been adequately guided in the Christian faith and utilized to witness to their faith in the total life and outreach of their local churches.

In addition, and this is the area of greatest concern, more than one half of those young people who were once baptized and are yet registered as members of Christian churches are no longer active church members.

Why Do Young People Leave the Church?

Why are young seekers and young Christians leaving the church and where do they go? What do they do? Five years ago I began asking myself these questions; and upon talking to youth and students throughout Japan I learned the following facts.

Youth leadership in the churches is almost nonexistent. Pastors have little time in which to guide new members once they have been baptized. The church does not seem to be touching the present-day problems of life. The gospel heard from the pulpit does not seem especially relevant. Or, to make a long story short, the church does not seem to be meeting the real emotional needs and problems of young people.

Communists Exalt Youth

For example, while the Communist youth organization, the *Keikyo,* proclaims to its members that "youth shall be the forward moving power of the revolution," —in fact, that "youth shall cause the revolution,"—many pastors point proudly to the highest type of young person as the one who attends most regularly the Sunday worship services, never misses a Wednesday night prayer meeting, and most important of all, does not smoke or drink.

The Christian youth organization, the *Seinenkai,* has not grown very much during the past few years. Many of those postwar young people who came to the church looking for a place, a cause to which they could give their lives, have gradually drifted away from the churches and youth groups. They have not been able to understand the relevancy of the gospel to their situation or to the world in which they live.

The Communist Youth Corps, however, has grown from 2,300 members in 1945 to 25,000 in 1947, and to 40,000 in 1949. Though some have recently dropped from their ranks, today there are at least twice as many youth following communism as there are youth who are members of Christian youth groups in the churches.

Indeed it is safe to say that about 80 per cent of the present-day students in Japan are "fellow-travelers" to the extent that they feel that communism is the only philosophy which offers the kind of practical program of reform which they think will meet some of Japan's most immediate needs. However, in saying this we must remind ourselves that youth and students in Japan today will follow any faith or philosophy which professes to meet their own problems and doubts, and which in doing so speaks to them in a language and in terms which they can understand.

Therefore, one of the most important unanswered problems confronting the Japanese church today is simply this: How can the Christian gospel be most effectively communicated to present-day youth and students in Japan?

Problems of Urban Youth

First of all, let us center our attention upon urban youth such as are found in most of the Christian schools. We must at the beginning recognize the fact that the war experience has brought a great sense of insecurity to many of the present students in our schools. Lack of proper employment after graduation and the troubling question of war and peace augment their uncertainty.

This insecurity has led to many fears and a lack of hope in, or affirmation of, anything. There are no absolute standards of right or wrong.

This insecurity has also meant a deep longing for friendship with others. Many students have searched for this friendship in churches; yet this has meant further frustration because the spirit of community is found so lacking in most Japanese churches.

Then, as many of these young people have sought friendship and security in the churches, their own friends and loved ones have been very critical of them for even going inside a Christian church.

Finally it must be recognized that among the present generation of school students in high schools and middle schools, Christianity is very seldom thought of in terms of a "revolutionary religion."

Industrial youth make up a second group at which we look. We find among many industrial youth a general misunderstanding—a feeling that the Christian church is a type of organization or lodge to which one

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must be first invited before he may attend. Many industrial youth seem rather afraid of the stiffness and formality in most church services.

The main emotional drives of industrial youth seem to be for fellowship. He craves warmth and quietness, in distinct contrast to the regular day-to-day work in the noisy factories. Thus he finds and seeks momentary pleasures in such amusements as *pachinko* (pin ball machines), gambling, horse racing, and strip-shows. Inasmuch as these are all releases bringing momentary happiness, we are surprised to learn that Christianity is often considered in the same category!

Yet, if an industrial youth becomes a Christian he finds further frustration; for in the present factory and industrial system, if this young person is working under a foreman who is uneducated and whose outside interests are of a low type, he finds that he cannot rise under that foreman unless his interests are also of a low type.

Generally speaking, today most young industrial workers want a better life now. They are striving for equality of status and higher living standards—a chance to rise in position and in skill, not by pull or influence, but by ability.

Rural youth, a third group, are steeped in the conservative ways of the country and the feudalistic patterns of personal and family relationships. They face a rather uninspiring and bleak future. The Christian church in the midst of these feudal patterns seems strange and foreign, and itself rather uninspiring and bleak.

Major Interests of Rural Youth

What really occupies the major interest of rural youth are new and time-saving farming methods and the future prospects of marriage. Then, too, in the midst of the monotonous life of the country, rural young people are looking for something bright and sensational in their daily lives. As these country youth crave new patterns of life and changed personal relationships the church appears to them too conservative and oblivious to the fact that young people are desirous of new programs of recreation as well as guidance in how to spend the few moments of spare time which they have.

Indeed, one finds throughout Japan a craving on the part of rural youth for something really challenging for which to give their lives. During the war we saw this tendency in the large numbers of rural youth who volunteered for the Kamikaze Suicide Corps. Though rural youth are slow to express their ideas and hesitant to talk freely with one another, they are quick to respond to a request for sacrificial service.

What then is the relationship of these facts to the communication of the Christian gospel to these various groups? In general we can list these points:

(1) There is a need to win families and groups to Christ—not individuals alone. We must win the individual and his immediate family and group.

(2) A serious study needs to be directed toward what constitutes a Christian vocation.

(3) There is the tremendous importance of challeng-

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FOUR years and nine months after the United States offered "a bold new program" to bring a better life to the peoples of the underdeveloped areas of the world, says Paul P. Kennedy in a series of three articles in *The New York Times,* that program is being radically changed in concept and scope. For example, it is rapidly being absorbed in one way or another in our military assistance plans. Our Point Four, or technical assistance, program has been cut by Congress to $118,234,500, or $22,000,000 less than President Eisenhower asked. Congress has likewise cut our appropriation to U.N. Technical Assistance to $9,500,000 instead of the $13,750,000 asked by the President. Congress finally appropriated the $9,814,000 for the United Nations Children's Fund, but took no action on 1954 appropriations.

UNDER a directive issued by the Pentagon, the sale of distilled liquors by the drink or bottle has been authorized for officers' and non-commissioned officers' clubs in Army and Air Force installations. The sale of beer was permitted beginning in World War II. Thus liquor, one of the three worst menaces of armies everywhere, now after a long exile is welcomed back into American camps, bases and posts. This gives parents something to think about when universal military training comes up before Congress in January.

AMERICAN citizens taxed themselves approximately $500 million more last year than the year before to provide for their schools, according to a recent statement by the late Lee M. Thurston, Commissioner of Education of the United States.

About $7 billion was spent during the year to operate public elementary and secondary schools and to put up new buildings. Figures provided by the National Education Association show that the average salary of the classroom teacher increased from about $3,240 to $3,400.

THE Council for Social Action, recently under attack from conservative economic groups within the church as "subversive" and "pro-Communist," has been cleared of the charges by a review board composed of laymen and scholars set up by the general board of the National Council of Congregational Christian Churches. The review board cleared the Council of the charges but made some recommendations as to future policy. These have to do with precautions to be observed in the issuance of public statements.

DEAN Francis B. Sayre, grandson of President Woodrow Wilson and dean of Washington's National Cathedral, reveals that after he had preached a sermon in which he criticized the methods of Congressional investigating committees, a thousand letters addressed to "The Red Dean of Washington" were delivered to him. Dean Sayre points out that in delivering to him mail thus addressed instead of returning it to the senders the Post Office Department was guilty of making an unwarranted judgment as to the intended recipient.

Vignettes from Europe

Four Women Who Cared

By ROBERT TOBIAS*

SALONICA, GREECE:

AN old abandoned factory. Windows out. Cold winter rain dripping through holes in the roof. Refugee families huddling around open fires on the muddy concrete floor. Air thick with smoke and the smell of dirt, animals, rot. Fleas everywhere.

Behind a cardboard partition a young woman tries to comfort newly-born twins. Cold, hungry, wrapped in rags, lying on reed mats on the floor. One baby is lifted toward us. The mother pleads, "Take one. I cannot feed them and there is no milk."

If her babies, like thousands of others once near starvation, live today it is because people cared. In the first eight months of this year American Christians sent 13,000,000 pounds ($4,000,000 worth) of foods, medicines and clothing to people in need around the world.

Some of these supplies represent surplus government commodities, but a large part represents the concern of individuals for fellow human beings in need. Goods have gone to victims of floods in Holland, Japan and India; earthquakes in Greece, and political changes in Germany, the Middle and Far East, and Korea. This is our CROP program at work.

NORTH GERMANY:

A CITY in ruins. People stunned. Families broken. Life-long dreams and labors shattered. No incentive. No work. No trade. Despair and helplessness.

People unashamedly fighting over food and clothing parcels from abroad. Completely pauperized.

A young woman, wife of a Christian martyred by the Nazis, sought out the mayor and demanded that able men and women be given relief parcels on the basis of work accomplished. For a day's work, one parcel.

There was life again. A plan for reconstruction was worked out. Walls of new homes began to rise midst the ruins. Schools, hospitals and churches were re-established. Trade commenced again. A small industry was started here, a factory there. Refugees poured in and were given a place.

A city had come to life again—through concern abroad combined with the courage of a woman. This is our world-wide interchurch aid program at work.

YUGOSLAVIA:

A SMALL segment separated from the body of the church by boundary changes. War-damaged buildings. Several pastors and many parishioners killed, fled or carried off by the Nazis. State support nil. Isolated congregations fearful of an uncertain future. Little daring, scarcely hoping.

There is a bishop's wife, an unsung saint, whose husband during the war defended persecuted Serbs from Hungarian Nazis. A spinning wheel, a skillet, a typewriter and a projector characterize her labors.

A group of orphans and helpless invalids and old people are her charges. For them she is clothier, dietitian, counselor, pastor, teacher, musician and mother.

She speaks nine languages; acts as her husband's secretary, corresponding with far corners of the world.

Weekdays and Sundays she can be seen alighting from farm wagons or trains at remote villages, projector in hand, setting out for the village church. She is wearing herself out with these "missionary" trips, speaking and showing pictures of mission work in Africa, encouraging, planning, organizing support.

This church is no longer isolated. It has received from sister churches abroad—from the Week of Compassion and from Presbyterian churches. It has reached out to inspire and help us.

BRITAIN:

TWO anonymous gifts for interchurch aid from Britain—totaling more than $20,000. "For political refugees." Used by World Council of Churches for reception and care of homeless refugees. Gift thought perhaps from a foundation or big industry. World Council of Churches reported use of gift, inquiring about further possibilities.

The reply came from a woman. "There is no more money. I have tried to take Christ's teaching on money literally, and to dispose of the capital of my small fortune as occasion arose. The last check I sent you was the end of my capital. This has brought a wonderful sense of liberation. It has also allowed me, quite honestly, to work as a mill girl for eight months. There is a tremendous field for evangelization in the factories. . . .

These are four women who cared. We are joined with them and their churches through the Week of Compassion. Together, a message of hope, comfort, relief and renewal is brought to our fellow men.

*Mr. Tobias is director of the Committee on Ecumenical Fellowship and Service of Disciples of Christ. He served eight years with the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

The Church Must Care For Her Aged

By J. ERIC CARLSON*

ONE of the most pressing problems of social welfare grows out of the increasing number of persons who have reached their sixty-fifth birthday. The latest statistics indicate that there are about thirteen million of these older citizens in our country. The longer life expectancy which has developed during the first half of the twentieth century marks one of the greatest achievements in that period. This has been made possible by the discovery of treatment which has prolonged the lives of persons who, under former conditions, would have succumbed to such diseases as typhoid fever, smallpox, pneumonia, tuberculosis, diphtheria, scarlet fever, and many other contagions.

The average life expectancy has about doubled in these fifty-three years. The average now is near seventy years of age. The problems faced by these older citizens of our country grow out of present economic conditions. Many older persons had provided a later security for themselves during their active years, only to find their incomes insufficient to meet their needs in a time when the dollar they saved is worth only about fifty cents. There also are the housing situation and the policies of retirement generally. Often persons are retired at a time when they are able and eager to continue at their jobs. In many instances retirement income is insufficient to maintain their way of life or standard of living.

Hopeful Aspects of Problem

There are several hopeful aspects of this problem. One is the widespread recognition of the plight of older persons; another is the real effort on the part of religious and fraternal bodies—Protestant, Roman Catholic and Jewish—to be of real service to them. More is being done by these groups than we realize. There also is the concern of the government as manifested in Old Age and Survivors Insurance, the Social Security act, and the cabinet status given to social welfare.

In addition to providing homes for sheltered care for the aging, many Protestant communions are sponsoring among local churches various kinds of group activities such as summer camps, golden-age clubs, hobby classes, book reviews, panel discussions, religious services, travelogues, film forums, parties, trips, games, sports, music and dramatics.

Among churches of Disciples of Christ the concern for older members as expressed through the National Benevolent Association has been in the establishment and operation of Homes for their care, sometimes referred to as "sheltered care."

Over the years eight of these Homes have been developed. There are three types of Homes operated at this time. First, there are Homes for the needy, worthy members of our churches who are accepted on the basis of bringing what they have, with the churches providing the balance of the funds. In many instances they have very little in resources.

Second, there are Homes for those who receive old age assistance, social security, or who have pensions from private sources. It is the purpose of such a Home to give $1.25 worth of service for every dollar a person may contribute toward his care, whereas many so-called nursing homes seek to operate at a profit with consequent inadequate care.

Third, there is the Home we have developed for retired full-time Christian workers. This Home also has a few rooms available for those who are able to pay for their care.

Waiting Lists Remains Large

Each of these eight Homes is filled; and in spite of expanded facilities provided in recent years, there remains a waiting list of 125 approved applicants. Last year these eight homes served 446 older persons, providing every needed service for each one who lived in them during the year.

Because of the increasing number of older members of churches and because of the high cost of providing sheltered care, both in capital funds for buildings and the relatively higher annual per capita cost of this type of service, the National Benevolent Association of the Christian Church, upon recommendation and approval of the International Convention, is undertaking to expand its services to older persons. It is providing a plan whereby it will be possible for many to remain in their own homes and communities for a longer period prior to being accepted for sheltered care in one of the Homes. Successful experiments have been car-

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Disciples of Christ Need a Modern Program for Older Persons To Meet the Growing Demand for Care in Eight N.B.A. Homes

These residents of the Disciples of Christ Home at San Gabriel, California, enjoy a game of Chinese checkers during an evening social hour. Last year the National Benevolent Association of the Christian Church gave good care to 446 older persons.

ried on by others. These have demonstrated that this type of service can expand the scope of the work at a comparatively lesser per capita cost and with as good or better results for the person involved.

This service is based upon the assumption that all applicants do not need immediate sheltered care service, but they can be assisted to remain happily in their own homes in the community, and in social and religious groups of which they have been a part for many years. Generally this is more agreeable to the person involved than to dispose of his household goods, move to a new community and leave his neighbors, friends, relatives and church home, all of which have been of vital importance to his well-being over a period of years. When an aging person has a health problem he is under the guidance of a case worker employed by the Home. This worker secures a physician's care and such nursing care as might be needed. Should there be a shopping or housekeeping problem these could be provided until such time as the case worker felt the person was ready for and needed sheltered care.

During this period the resources of the local church and community would be enlisted in meeting the needs of the person who has grown older. Every community, urban and rural, has far more resources than is generally recognized.

Many older persons are able to manage very well in their own homes if they can have just a little help. From their viewpoint the assurance that they have admission priority to the Home at such time as they may need it gives them the feeling of security against future misfortunes, which is of utmost importance to them. Given that security they thrive on independent living.

A trained social worker understands the technique of securing the most effective use of potential or real local assets. She is prepared to understand the problems faced by each older person and to bring her skills to bear in finding the right solution.

Case workers are also trained to work as members of a team with doctors, ministers, friends, relatives, employers, volunteers, and other professional people to achieve goals which older persons themselves have helped to formulate. Older persons have skills and abilities which need to be used in the interest of the total welfare of our nation.

Process Often Brings Blessing

This process very often results in a great blessing to all who share in it. In this program each Home now operated by Disciples would become a center of service to needy aged persons, both for sheltered care and aid to those eligible for care in their own homes.

The extension of Home services according to this plan offers a real opportunity for the churches to make possible an expanding service to the aged without the investment of capital funds in buildings and the relatively high annual per capita costs of sheltered care in Homes such as we now operate. That there will be need for additional Homes to serve Disciples is certain, and they will be provided as the needs indicate and funds become available.

We will need the fullest cooperation of all our churches, financially and otherwise, in order to make effective this proposal to expand the work of the N.B.A., that it may be of the greatest possible benefit to an ever-increasing number of our brethren.

In Japan—An Unmet Need

(*Continued from page* 20)

ing youth for a real decision for Christ. The Christianity which we present must not be an easy Christianity; it must be made a difficult path on which to tread. There is no doubt that more emphasis needs to be placed on a more emotional approach.

(4) At the same time, even though we must admit that we don't have all the answers, we must realize that we can speak authoritatively through our own lives of what God has done through Christ and of his continuous redemptive work in history.

(5) The theological seminaries must afford practical courses in training ministers in the field of youth and student evangelism.

Speaking now in more specific terms, we ask what might be a concrete plan of strategy in bringing Christ to the youth of Japan?

Among urban youth in our Christian schools there must be the constant emphasis, in class and out, on God as the transforming power of our universe, and on God as love. Christianity must be seen in revolutionary terms; students must be firmly introduced into the Christian community.

Industrial youth must be helped to understand the nature of the Christian church. If industrial young people will not come to the church, the church must be taken to them. Above all, the Christian church must offer laborers concrete forms of Christian action.

What the Church Must Do

In reaching rural youth we must make the church a part of the culture in which these young people find themselves; it cannot be a "potted plant" of the Western world. The church must teach the techniques of Christian homemaking. It must help solve marriage problems. It must even teach better farming methods.

The church should utilize recreational methods and techniques in moulding pleasure-hungry rural youth into Christian groups. Also the Christian church, through such concrete programs as work camps and caravans, must offer opportunities for rural youth to give themselves completely to the cause of Christ.

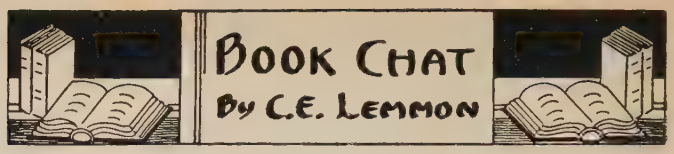
In conclusion then, the following basic strategy is suggested for common concern and action by the Japanese church and its related missionaries.

(1) A more thorough study of the emotional needs and problems of present-day young people must be undertaken by church leaders.

(2) The means and methods of communicating the gospel must be altered to fit the everchanging emotional needs and problems of youth.

(3) There must be much more coordination in terms of personnel and agencies in planning strategic and dynamically effective means and methods of communicating the gospel to youth.

(4) And finally, there is the absolute necessity of putting into action plans for reaching youth with the Christian gospel; and through the grace of God, winning their total commitment to service and witness to Christ and his church.



WHEN Mrs. Mossie Allman Wyker decides to do anything she does it. She can cook a meal, drive a farm tractor, serve tables at a church dinner, make a speech, and preside over a great convention with an easy naturalness that is the essence of mastery. Last spring she decided to write a book, and while the rest of us were at the Portland convention she wrote her book—*Church Women in the Scheme of Things.* It was formally introduced to the reading public at the great Assembly of the United Church Women over which she presided in October, and a thousand copies were sold the first day.

She wrote the book to underscore a problem, and the problem has two aspects. There is a silly conservatism (she doesn't call it that) that keeps the great communions from utilizing the full measure of feminine leadership. Several of the communions do not ordain women to the ministerial services, others do not accept them on policy-making levels, and most of them fail to receive women on their merit as persons. Thus she challenges the churches to open the doors to women.

The second aspect of the problem is to get the women to accept the responsibilities in the church which are offered to them in our generation. Let the women come forward and assume their rightful place of leadership in the church, the nation, and the world. It is up to the church and to the women to see that they have a larger place in the scheme of things.

BISHOP Stephen Neill was a guest of the Portland convention, and his incisive utterances stamped him as a man of unusual scholarship and vision. He came to the convention as a representative of the World Council of Churches. This increases our interest in his new book called *The Christian Society.*

The Bishop looks upon the church as a society or a community within the larger social order—a community within a community. He studies this community as a living organism within society. It exists in history, and so we have the trained insights of a historian; it is affected by ideas and doctrines, and so we have the impingement of theology; it expresses itself in organizations, so we have the influence of denominational life; it conducts its worship in form and ritual and that, too, is discussed. It lives today in the tensions of our civilization and these are analyzed. But always as he ranges widely into these fields of thought his eye is on the living organism at the center. This is *The Christian Society* at work in the world.

THE Optional God by Bishop Stephen F. Bayne, Jr., is strongly reminiscent of the work of the late Archbishop Temple with his theistic emphasis, his strong sense of churchmanship coupled with the ecumenical outlook, and his conviction that religion must be felt in every realm of a man's social existence. One does not have to agree with the author at every turn to take this as an exceedingly vital discussion of such themes as religion and secularism, education, vocation and work, community, individualism and freedom.

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Season of Hope

(*Continued from page* 8)

us, and it is a reasonable hope. It lies within the potentialities of each new generation that rises to carry on beyond the failure of the old.

It is still true that a little child shall lead them. Such was the insight of Phillips Brooks expressed in one of his lesser-known hymns:

"Tis the earliest Christmas morn
Still keeps the brave earth dreaming
Of deeds that shall be done
While children's lives come streaming
Like sunbeams from the sun."

God's gift of new life and fresh endeavors through his children is continuous. That is our joyous realization as we meditate on the birth of Jesus.

We may not deny the colossal evil in the world, or try to excuse our own selfishness and tragic mistakes. Our misdeeds are many, our understanding is limited, our insight incomplete. There have been before us centuries of darkness revealing man's inhumanity to his fellow man. Yet even so, we may believe that the hope of Christmas is perennially true.

To us who are parents the implications are clear. Children are born good, made for loving relationships by their very human nature. If we can think of each child entrusted to our care as a child of God, a holy child; and if we can live with him in reverence and loving-kindness, so that his original goodness may not be warped or stifled; then through him the hope of peace will come nearer realization in this world.

For peace will come eventually, not by political and economic agreements, but by the growing into responsible maturity of a generation of men, motivated by a largeness of soul and a willingness to pour out generously a great tide of brotherly love for all men of all races and creeds.

The next generation are the children in our homes now, learning this love for their fellow men from the way their parents live, from the talk that goes on around the family table, from our concern for others near and far.

Will this new generation love their fellow men enough to bring us the hoped-for peace? The Christmas celebration of the birth of Jesus renews again our unquenchable hope.

Litany for Modern Man

By NORMAN COUSINS*

I am a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self—the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed. So long as the human bloodstream lives I have life.

I do not believe that humankind is an excrescence or a machine, or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order, but I can be at one with it, for I am of it.

I see no separation between the universal order and the moral order.

I believe that the expansion of knowledge makes for an expansion of faith, and the widening of the horizons of mind for a widening of belief. My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfillment of diversity. It is the harmony of opposites. It is a many-stranded texture, with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in faith.

I am a single cell in a body of two billion cells. The body is mankind.

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*Mr. Cousins is editor of *The Saturday Review*.

WORLD CALL

Disciples Missionary Becomes Prime Minister

New Zealander R. S. G. Todd Wins Leadership In Progressive Colony of Southern Rhodesia

By A. C. WATTERS*

A DISCIPLE missionary from New Zealand has become Prime Minister of Southern Rhodesia, a British self-governing colony in South Africa. R. S. Garfield Todd, missionary since 1934, was elected in late August under the banner of the United Party to succeed Sir Godfrey Huggins as the colony's political leader.

Since the formation of the British Commonwealth of Nations, many dominions have become self-governing. Southern Rhodesia, a colony at the northeast border of the autonomous Union of South Africa, has had a measure of self-government for thirty years. Northern Rhodesia and Nyasaland, adjacent, have continued as British protectorates.

THIS year the two Rhodesias and Nyasaland are being brought into closer association under a scheme of federation. A federal assembly will be elected and a governor-general will be named. Sir Godfrey Huggins, Prime Minister of Southern Rhodesia for twenty years, was named Prime Minister of the new federation last summer. His resignation from the Southern Rhodesia office left the vacancy which Garfield Todd has been chosen to fill.

To understand the election of this missionary to a high political office, Disciples must have a picture of the history of the New Zealand churches' missionary work.

Dr. Watters

New Zealand became a British colony in 1840. It has an area similar to that of Colorado and has a population of two million persons, 90 per cent of whom are whites. The earliest Church of Christ was founded at Nelson in 1844 by immigrants from Britain, and it was from New Zealand that the Restoration Movement spread twelve hundred miles west over the ocean to Australia. Churches of Christ have grown very slowly, but steadily; their present membership in New Zealand is just over four thousand. The first dominion conference was held in 1901; since 1920 there has been an annual conference of the "Associated Churches of Christ in New Zealand."

Disciples opened their own Bible college at Dunedin in 1927, and among the first students was R. S. Garfield Todd. In 1932 Mr. Todd qualified for graduation from the college, which was known by then as Glen Leith College. He gained experience in the home ministry with the church at Oamaru until, in 1934, he sailed from Auckland for Southern Rhodesia. He was the first college-trained missionary to be sent. His wife, moreover, was a trained teacher with specialization in physical education.

THE pioneer New Zealander in Southern Rhodesia was John Sheriff, who moved on to Australia in his early twenties; there he was baptized in 1888. In his early thirties he went to South Africa to help found churches in Cape Town (1896) and in Buluwayo, Southern Rhodesia (1898). He earned his living as a mason; later he established his own successful business.

From the beginning, John Sheriff was interested in helping the Rhodesian people; he ran a night school in his own house and allowed no racial barriers in those pioneer churches. He received help from the British, Australian and New Zealand churches in his efforts. In 1906 New Zealand undertook full responsibility and soon sent out F. L. Hadfield, with his wife and two children, to be missionary supervisor. Mr. Hadfield held this position until 1920, when he resigned to become a member of the Southern Rhodesia parliament. Other helpers came and went; the church and mission expanded until special work was carried out in a native reserve at Dadaya, a hundred miles northeast of Buluwayo.

With the arrival of the Todds at Dadaya in 1934, the picture began to become even brighter. The Rhodesian government was encouraging missions to have a progressive educational policy and Mrs. Todd's work was soon winning great commendation. Mr. Todd proved to be a first-class organizer. The shortage of missionary staff members put him in the position of Mission superintendent almost from the outset; the work steadily developed. In 1940 the educational program developed, for the Dadaya School was being used in one-third of the schools in Southern Rhodesia.

IN 1946 Mr. Todd accepted an invitation to stand for election as a United Party candidate to parliament. He has been one of the thirty members of the assembly ever since. The sessions were not lengthy, so he managed to continue his missionary work during his terms in parliament. He had organized his African staff so it did not need his continuous presence, but each Friday he would drive the 274 miles from Salisbury to Dadaya in six or seven hours in order to be at the Mission for the week end. Last year a junior colleague made this statement:

"In the early days of self-government in Southern Rhodesia, F. L. Hadfield was known as the champion of African rights. His mantle has fallen on a worthy successor in the person of Garfield Todd. Whenever a matter affecting African welfare comes before the House, there is a sane and statesmanlike contribution from our superintendent, who can, of course, speak from long and wide experience."

The early emphasis of the Mission was on evangelism; this, perhaps, explains the remarkable expansion of the work. The rate of ingathering has been maintained until now there is a church of about four thousand members. But the Todds realized early that the welfare of this growing community required an enlarged program that included educational and social activity. During the years of World War II they were without missionary colleagues; yet the work expanded so rapidly that both the supporters in New Zealand and the Rhodesian government officials learned to appreciate the selfless devotion and combined ability of this missionary couple.

AFTER the war, in 1946, they were joined by another couple; a third came in 1949. Today there are six married couples and three single women from New Zealand working in the Dadaya Mission. In the first year on the field, the Todds had a budget of 2,000 pounds. Now it is over 30,000. But the home churches still send under 2,000, the rest coming largely from government grants and from other local resources. It is remarkable in itself, however, that the Disciples in New Zealand—only 4,000 in number—have supplied fifteen missionaries to Dadaya and several more to Buluwayo in these postwar years. The enthusiasm has been largely engendered by the personality and recruiting ability of Garfield Todd.

Today there is some apprehension in Britain and America of the federal scheme which will tie together the two Rhodesias and Nyasaland. There is the fear that the whites in the territory might use their increased political power to the detriment of the African people. The appointment of such a one as Mr. Todd to leadership in the farthest advanced of the three sections should go a long way in dispelling such fear.

THE new Prime Minister of Southern Rhodesia has relinquished his superintendency of the Dadaya Mission. He has the satisfaction that he has been joined there by a strong team of able recruits who will be able to build on his foundations.

Disciples throughout the world will share in the pleasure and the thrill of R. S. G. Todd's new appointment and pray God's blessing on his new enterprise.

*Dr. Watters is professor of missions in the School of Religion, Butler University, Indianapolis, Indiana. He and Mrs. Watters were for many years missionaries to India, representing the Churches of Christ in Scotland.

American GI's and Japanese civilians work together on the construction of this parsonage for Masami Uruga, pastor of the church at Sagami. The church will be next. Shown in the extreme right of this photo is Disciples chaplain F. M. Jones.

The People Prayed for a Church

A Former Japanese Soldier Dreamed of a House of Worship in Sagamihara, But It Took Two Years of Constant Faith and Persistent Work to Make It Real

AMERICAN soldiers and civilians are working together with Japanese Christians to build a church at Sagamihara in Japan. The story of this joint effort is told by Chaplain (Major) Francis M. Jones, who is stationed at the Yokohama Engineer Depot at Sagami. Chaplain Jones, who has been one of the main leaders in the project, is a member of the Park Avenue Christian Church in New York City. From his reports to the Committee on Military and Veterans Services of Disciples of Christ comes the following inspiring story.

More than eight thousand Japanese are employed by the Yokohama Engineer Depot located in Sagami. In 1951 a Japanese Bible class started meeting in the Army chapel. Many became interested in Christianity and the Army chaplain baptized seven earnest believers.

One of the most ardent was a former soldier named Shinichi Chigenobu. He worked, dreamed and prayed day and night for a Japanese church to be built in the rapidly growing civilian community.

THEN an outstanding American-trained Christian leader, the Reverend Sabrow Yasumura from the Interboard Committee in Tokyo, became interested. He baptized twelve more converts. The charter of the Sagamihara United Church of Christ in Japan was assigned to the new church in 1952.

The United Church of Christ in Japan is a union of major American and Canadian denominations. Its membership includes over 70 per cent of the Japanese Protestants. Disciples of Christ churches in Japan participate in this union.

The Reverend Masami Uruga, former district superintendent of the congregations of the United Church of Christ in Seoul, Korea, was called as the first pastor. On Easter Sunday he baptized thirteen new members. In less than one year the church baptized thirty-two persons. It now has a membership of 39; a church school of 90; a Sunday kindergarten of 65; a weekday kindergarten of 54; a women's society of 27; a teen-age club of 15.

Until a building can be constructed the congregation meets in the beautiful chapel of the Yokohama Engineer Depot. This is a temporary expedient and cannot continue indefinitely. Persons from a similar social status in the United States could easily finance the erection of their own building; but in a land of low wages and high prices like Japan today it is impossible. The average Japanese income is less than one dollar a day.

AND so American Christians, both soldiers and civilians, have joined with the Japanese Christians to build this church. Chaplain Jones especially notes the generous help of the Department of the Army Civilians.

At the last report, nearly $7,000 had been raised toward the $16,000 building planned. The services of Japan's leading church architect has been secured, land has been bought, and Bibles, hymnals, an organ, and playground equipment have been supplied. And Japanese and Americans, working together, have erected a four-room house for the pastor and supplied him with a bicycle.

On the back of one of the church bulletins of the Yokohama Engineer Depot appeared the following appeal to the soldiers stationed there:

"Have you felt a strange desire to help the Japanese build a church building in Sagamihara? Perhaps I can explain it. The Japanese are praying! Individually and as a congregation the Japanese are praying. They are asking God to help them to do what they cannot do alone. God will answer their prayers through you and me. The only money that God can use is that which you and I call our money."

THE announcement continued by stating, "It will require a miracle to build a properly equipped church and kindergarten on the church-owned land just outside Y.E.D. Gate Number Two, but within six months we will witness that miracle. God will not drop a prefabricated house down from heaven, for that would deprive us of the joy of being co-workers with him. Our hands and our money will be used by him to do his work. The opposition, if any, and the human tendency to 'let George do it' will cease. The irresistible power of prayer will win the victory.

"The Japanese are praying! Help to answer their prayers by giving something each payday to the building fund of the Sagamihara United Church of Christ in Japan."

The building project also has the support of many prominent Japanese persons, including religious leaders.

In September Dr. Toyohiko Kagawa conducted a two-day preaching mission for the church. Chaplain Jones reported that 855 Japanese attended and 184 signed cards were turned in requesting instruction in the Christian faith.

Britons Find a Frontier

East Kilbride Project Offers British Disciples An Opportunity to Become Religious Pioneers

By ALAN S. ROBINSON

EDITORIAL NOTE: *Mr. Robinson, former missionary of the British Churches of Christ (Disciples) to India, is now engaged in a home missions project of far-reaching importance. British churches are sponsoring a pioneer work in the East Kilbride area near Glasgow, Scotland, and Mr. Robinson has been sent out to build a congregation. The following article will come as a surprise to many who believe that the age of religious pioneering in Christian nations has passed. Mr. Robinson may be reached through Andrew Brock, 21 Garve Avenue, Glasgow, S. 4, Scotland.*

THE churches of Britain have lost a generation of men and women. However many excuses we make, this is the bare fact. Not more than five per cent of the population of these isles are regularly in attendance at any place of worship, and the established churches are not entirely to blame. We British Disciples must bear our share of it along with members of the other free churches.

It is "no use crying over spilt milk," however. A new day is here and if the next generation is not to be lost to communism and materialism, now is the time for action!

Vision of Forefathers Cited

The Disciples churches in the United States owe their present position and standing to the vision of the great forefathers in the faith, who, when the population was on the move to the Middle West, saw a need and met it. They followed the frontier. We in Britain often have lamented the fact that such an opportunity did not come our way and that the stability of British society made our task difficult.

If that was so in the past, then it is not so today. Our "frontier" is on the move.

There is taking place today in these islands one of the greatest movements of population in our history; and unlike days gone by, it is not emigration overseas but migration to fresh places within this land. New suburbs and housing developments are springing up like mushrooms around every large town. About a dozen new townships are being created by corporations directly responsible to the British government.

No Adequate Response

None of the churches, unfortunately, is finding it possible to face this challenge adequately. A Church of Scotland report referred to "these new areas . . . teeming with young folk of school age and under thousands of children who have never been inside a church proper, not because their parents are godless, not because of any hostility or indifference on the part of the parents, but simply because there is no church in their neighborhood for them to go to."

New Generation of Heathens

Many of these new areas are, without a doubt, raising a new generation of young heathens who neither fear God nor know Jesus Christ. It is not that the churches have their eyes closed to these serious facts. The real problems are caused by the speed with which the movement of population is taking place and the high cost of building. To these is added the fact that church goers constitute only a small minority of the population.

Apart from the many new housing developments, Scotland has two of the entirely new townships. East Kilbride lies ten miles south of Glasgow and is within four or five miles of Blantyre, the home of David Livingstone. East Kilbride is to be a model town and one of Scotland's show places. It will be known throughout the world as the home of jet aircraft engines. These are coming off the lines of the large Rolls Royce industry which has established itself there. Within ten years the little village of East Kilbride, which has existed for centuries, will be changed into a thriving industrial town with a population of nearly fifty thousand persons.

Churches of Christ already have made a start in East Kilbride, having appointed a minister and having made arrangements for the erection of a temporary church building before the end of 1953. These new Scottish towns are far ahead of anything which is being done in Europe; and it is fitting that the new Church of Christ should be in keeping with the spirit of East Kilbride, that its building should be expressive of our faith and worship, and that its congregation should be in the forefront of every move to win the new generation for Christ.

We are very happy in Britain that The United Christian Missionary Society is cooperating in the development of this new work; and we know that this will not only give stimulus to the work of Churches of Christ in Britain, but that it will make a very real contribution to the total work of evangelism over here.

Not the Only Project

We should note, also, that this East Kilbride project is not the only one planned. Our churches have reserved a site in Glenrothes, which lies in Fifeshire near the east coast of Scotland. This town is specifically designed to accommodate the coal miners transferring from the worked-out Lanarkshire pits; but it is to be a balanced industrial town with ex-miners making up only about one-third of its population.

We thank our American brethren for their interest in our work, and we welcome their cooperation in any and every way.

Conference to Discuss Spanish-Speaking Americans

WHAT kind of religious and social ministry are U. S. churches providing for the nation's millions of Spanish-speaking Americans? How can churches improve their ministry to this vast group that includes citizens from Puerto Rico, people of Mexican origin or descent, and Spanish-Speaking migratory laborers?

These are the problems to which denominational home mission executives, missionaries and local pastors will devote three days of intensive discussion at the annual assembly of the Division of Home Missions of the National Council of Churches. The assembly is being held at Buck Hill Falls, Pennsylvania, beginning on December 13.

Included in the discussion will be such specific problems as languages and cultural differences, community prejudices, health and welfare needs, and relations with churches and government agencies in Mexico and Puerto Rico. These are some of the topics suggested by delegates.

The current developments that make church attention to the problem even more necessary were pointed out in a letter to delegates from Dr. I. George Nace and Miss Edith Lowry, co-executive secretaries of the Division of Home Missions.

For one thing, the letter states, "a new high in wetback traffic from Mexico has serious implications for the already depressed Spanish American group in the southwest and for all migratory labor."

In addition, the letter adds, "Puerto Ricans continue to come into New York City by air at the rate of a thousand a week and are beginning to fan out across the country."

Ministers in New York City are watching with close attention a study on Puerto Ricans and the churches being completed by the Pathfinding Service of the New York City Mission Society.

The survey, which also concerns the Puerto Rican colonies growing in areas from Connecticut to California, is one of three studies being done in preparation for the assembly in December. The other two are on Spanish-speaking people in the southwestern states and in the migratory farm labor force.

The divisional assembly will be preceded by meetings at Buck Hill Falls on December 12 of the division's departments of the Urban Church, the Town and Country Church, and the Committee on Spanish American Work.

It's "Merry Christmas" in Mexican Mission

By ELLA HUFF KEPPLE*

These Christian young people work together in the final preparations for presentation of the Christmas play. —Photo by Ella Kepple

THE Christmas season begins early at the Disciples of Christ Mission in Pabellon, Mexico. The older boys want to do their share of work before they scatter to help with Christmas programs in the smaller churches. We always expect a busy holiday season here. This year the week end of December 11 corresponds to December 12, 1952. And if it is anything like the week end last year, we expect it to be *big!*

Christmas trees are outlawed in the state where the Disciples Mission is located, because the Mexican forestry department is undertaking a conservation program. But last year our boys at the Mountain of Light Farm delighted in helping decorate the living room by using all of the tree decorations and by pinning on the curtains the greeting cards as they arrived.

On Friday night, December 12, the young people of all ages had a party at the Mountain of Light Farm, our missionary enterprise near Pabellon. In our churches in Mexico there is never a doubt as to whose birthday Christmas is.

Of course we played such games that evening of the party as "making gifts for Santa," "filling the sock," and "lighting the candles"; but before the guests were taken home they gathered around the piano and sang carols: "O Little Town of Bethlehem," "Dear Little Stranger," "Silent Night."

Sunday Is a Busy Day

The dress rehearsal for the Christmas program was scheduled for Saturday night; but Mr. Kepple was called away on an urgent bit of business, which meant the angels and shepherds had to come back to the farm on Sunday afternoon to practice again with him.

Sunday morning my church school class presented a very impressive worship service as a climax to their Old Testament study. They pretended they were Abraham and his household sitting in front of their tent on a starry night, thinking of God. It was very un-Christmassy and yet it seemed timely by contrast.

Sunday night was the time set for the Christmas program. It was held at the Mountain of Light Farm because the participants needed the largest room that could be found. People came out to the farm in the mission car and the pickup truck. The program was decidedly amateurish, but the audience was delighted.

The young folks had chosen a modern play that was not at all picturesque in costumes but there was one scene representing Christmas Eve in the home. This was beautiful. A colorful serape, Raphael's Sistine Madonna, and an artfully-lighted creche made it lovely.

After the play the young people combined tableaux with the singing of carols. The shepherds around their campfire made a tableau that was everybody's favorite. The young folks graciously waited to be taken home last. And they used the extra time for fun and for nibbling at the remainder of the food.

Surprise for the Boys

On Monday the high school boys started leaving, taking Christmas costumes and materials with them. The grade school boys and girls stayed on for another week.

Friday noon the boys on the farm had Christmas dinner together. The most impressive dish served was a platter with five peso bills arranged in a circle with a poinsettia in the center. This gift was made possible by a Christian couple who visited our Mission the previous summer.

That night after a generous dinner, Miss Hallie Strange had a Christmas party in the House-that-is-a-Home for all the church people. The guests were especially impressed by the Bible quiz which centered around the Christmas story, and by a dramatization of the camels crossing the desert, put on in English by the girls.

Of course they liked the hot punch and *buneolos*, and the *pinata* that was given by Ramon and Ruth Serna who had come to Pabellon to help in the work here.

Christmas Eve we took the boys who remained at the farm to a service at the Ojocaliente church. Then Christmas day the Serna family, the Kepples with their four boys, the cook, and the four girls who remained at the House-that-is-a-Home had Christmas dinner together. Miss Hallie Strange, who is in charge of the work with the girls, was called home and we missed her greatly. Everybody helped prepare the meal and the boys and girls washed the dishes. A game of baseball topped off the activities of the day.

Now Christmas is approaching again and a busy holiday is anticipated. Christmas comes but once a year, but how we do enjoy it while it is here!

Learning to make things is fun at the Mountain of Light Farm. Julian was a shepherd boy before he went to the farm two years ago to continue his education. While there he made good grades, learned to plan and conduct a party with grace and a worship program with decorum. Whether he returns to the ranch or goes on to the seminary for specialized training, Julian will serve his church well. —Photo by Ella Kepple

*Mrs. Paul C. Kepple is a missionary to Mexico with The United Christian Missionary Society and is located at Pabellon.

CHARLES Marion Ross has resigned as director of educational administration and leadership education of the department of religious education of The United Christian Missionary Society to become associate director of the Committee on the Use and Understanding of the Bible, Division of Christian Education of the National Council of Churches. His resignation took effect on Nov. 1.

Mr. Ross

Mr. Ross spent sixteen years on the field staff of religious education in the Southwest, and nine years in Indianapolis as director of educational administration.

Mr. Ross's new work is a part of a long range program launched by the National Council of Churches to encourage the use and fuller understanding of the Bible in American life.

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Miss Gene Paternoster, sister of Ira Paternoster, national director in the department of resources of the United Society, left the United States to return to her home in Sydney, Australia, on Nov. 15. Miss Paternoster had been visiting her brother in Indianapolis since the International Convention in July.

On her way to the United States she stopped at Malta, traveled on the Continent and was in England for the Coronation. Her father, Ira Paternoster, Sr., has been minister of the North Sydney Church of Christ for seventeen years.

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James H. Behler has been elected national director of field administration in the department of institutional missions of the United Society. He will begin his work on Feb. 1.

Mr. Behler has been serving the church at Kingfisher, Okla., while continuing his studies toward a B. D. degree at Phillips University, Enid, Okla.

Mr. and Mrs. Behler, together with their son, George, and daughter, Carol, will make their home in Indianapolis.

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Mrs. Elizabeth Herod, wife of the late Henry L. Herod, died Oct. 3 in St. Vincent's Hospital, Indianapolis, after a short illness. Mrs. Herod had worked on joint committees of the United Society and the National Christian Missionary Convention for many years.

Dr. Herod was for years pastor of Second Christian Church in Indianapolis and director of Flanner House until his death in 1935.

Fire destroyed the home of Mr. and Mrs. Ralph Tillery in Bolenge, Africa, on Sept. 27. Mr. and Mrs. Tillery, both missionaries to the Belgian Congo with the United Society, were attending the Sunday evening worship services at the home of the Edgar Dades when the fire broke out.

All their personal effects were lost, together with the records of the preachers' school, manuscripts and field secretary records. Only the walls of the house remain standing.

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Miss Irene Daepp, until recently a member of the staff of the World Council of Churches in Geneva, Switzerland, came to Indianapolis in October to serve as secretarial assistant to Robert Tobias, director of the Committee on Ecumenical Fellowship and Service of the Disciples of Christ.

Born in Tanganyika, East Africa, of Swiss parents, Miss Daepp attended school in Switzerland. In 1948 she joined the World Council of Churches staff as a secretary in the publicity division and later assisted Mr. Tobias with his work as assistant director of the Council's Department of Interchurch Aid and Service to Refugees.

Miss Daepp speaks five languages—Italian, French, German, Swiss-German and English.

She will stay in the United States until after the Evanston Assembly of the World Council of Churches in August, 1954.

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James F. Ross, father of Charles Marion Ross, newly appointed associate director of the National Council's Committee on the Use and Understanding of the Bible, and of Roy G. Ross, recently named general secretary of the Council, died at his home in Fairbury, Ill., on Oct. 6.

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Wallace Pomplun, until recently part-time director of religious education in Minnesota and the Dakotas, has resigned to give full time to his work as pastor of the Audubon Park Church in Minneapolis, Minn. His resignation took effect on Nov. 1.

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George Adkins of the First Christian Church, Sikeston, Mo., has been appointed director of Christian education for Iowa and will begin his new work on Dec. 1. He takes the place of O. Eugene Moore who resigned in June.

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Vinton Bradshaw is taking a leave of absence as pastor of the Lakeside Pastoral Unity near Livingston, Tenn., to complete work toward a B. D. degree. He is studying at Butler University in Indianapolis.

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Miss Mary Virginia Hamner of San Antonio, Tex., a graduate of Baylor University, has accepted a position as kindergarten teacher at Mexican Christian Institute in San Antonio.

Mrs. Rosemary Huff, Disciples of Christ missionary to Japan, has recently joined the faculty of Women's Christian College in Tokyo. She is the first Disciple representative to serve on the staff of this interdenominational school. Howard Huff began Sept. 1 as a teacher of New Testament in Japan Biblical Seminary, Tokyo.

Missionary Register

Departing for the Field:

Miss Hazel Hughes sailed for Japan on Oct. 14.

Mr. and Mrs. Jack Barron, Mr. and Mrs. Richard Dodson, and Mr. and Mrs. Charles Johnson have completed their study in Belgium. The Dodsons have been assigned to Lotumbe, Belgian Congo; the Barrons and Johnsons go to Bolenge, Belgian Congo.

Miss Alice Clark arrived at Bombay, India, on Oct. 13.

Miss Dorothy Martin arrived at Manila, the Philippines, on Sept. 14.

Dr. and Mrs. Dwight Stevenson arrived in Manila on Oct. 4 for special service at Union Theological Seminary and among the Tagalog Churches of Christ.

Mrs. Victor Rambo and her son Thomas sailed for India on Nov. 18.

Miss Ethel Shreve plans to sail for India on Dec. 11, subject to receiving her India visa.

Mr. and Mrs. John Sams, Miss Leta May Brown, and Dr. and Mrs. Kenneth Bonham with their sons, Robert John and David Warren, have tentative plans for sailing for India on Dec. 16 if their India visas arrive before that date.

The department of religious education of the United Society has recently produced a folder entitled "Christian Education—A Vocation." It sets forth in graphic manner the opportunities for life-time service in the field of Christian education.

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Theodore R. Leen has resigned his position as associate secretary of the department of church development and evangelism of the United Society to become the executive secretary of the Christian Churches of Northern California. Mr. Leen has held primary responsibility for evangelism and his resignation will become effective after the completion of the national level implementation of the Year of Evangelism, Dec. 31, 1953.

Mr. Leen will be released by the State Board of Northern California to the United Society to fill approximately 18 speaking engagements on evangelism during the month of February.

Mr. and Mrs. Leen, with their family, will move to Berkeley, Calif., about Jan. 1 when Mr. Leen begins his new work.

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The Board of Church Extension of Disciples of Christ reports that from Jan. 1 to Oct. 27, 1953, Charles J. Betts, advisory architect, has prepared a total of 186 sketches. These include 20 for new worship units, 48 for education buildings, 68 for complete new buildings, and 50 for remodeling.

Women and WORLD HIGHWAYS

British Women Organize C.W.F.

By ALMA E. OSBORN*

AMERICANS, so it is said, spend a week in a country and then feel themselves qualified to write a book on the land and its people. Although I spent five weeks in the British Isles and visited many of the Churches of Christ, their district rallies and their annual conference in London, I still feel hesitant about writing of their women's work.

British women are eager to unite their strength with that of the women of our churches to form a World Christian Women's Fellowship. Naturally the British women feel that since such a Fellowship is in process of being established, they want to have their own organization in accord.

At the recent Annual Conference of British Churches the Women's Committee became officially a Christian Women's Fellowship. The British women, too, have departments of worship, study and service, and they seek to reach all the women members of their churches. Already some have formed groups for employed women. These groups meet in the evenings and correspond very closely in activity and service to our Fellowship Guilds.

When the Women Get Together

Worship is a vital part of our British sisters' everyday life, and so it finds its rightful place easily in their group meetings. Their outline of study is quite different, at present, from that in which we engage. This year they will continue an intensive Bible study of Old Testament characters, from Abraham to Jeremiah.

Their service activities are similar to those undertaken in America, although I believe the raising of money by other ways than sacrificial giving is less of an enterprise than in the United States. (I understand that none of our British churches has the counterpart of a church dining room, which means that regular meals are never served there.) Teas are quite common in the social rooms or "Crush Halls," as they are frequently called. Annual missionary teas or garden parties seem to be customary in many places. We attended the Edinburgh party on our arrival. The tea was served at small tables in the garden of one of the members. There were booths for the sale of handwork and of home-baked delicacies.

The distribution and collection of missionary boxes (for love offerings), the preparation of bandages and medical supplies for use on the mission fields, and many other acts of charity are proof of the concern and service of the British women.

Both the English and Scottish women hold annual women's missionary conventions in March. These are held separately since distance and expense make it impracticable for a united convention, but similar inspiration is gained in each. The English women meet annually in Swanwick. This year they reported 120 present, and anticipate 150 in March, 1954. The Scottish women have only recently begun holding their conventions in Edinburgh. Each woman contributes to the support of the organizational work. Their giving for missions and benevolence is over and above this amount, of course.

Avenues of Cooperation

The women of our churches in Britain cooperate with women of the other free churches in many avenues of work through the Federal Council of Churches of Great Britain. In one report it was brought out that the 1953 World Day of Prayer offering totaled one thousand two hundred dollars for the London area.

Mrs. Fisher, wife of the Archbishop of Canterbury, issued a leaflet calling all women to prayer on behalf of the Queen on her Coronation Day. Recognizing the significant dedication the Queen would make on that day, Mrs. Fisher called the women of all churches likewise to dedicate their lives for the well-being of the nation and the extension of the Kingdom of God on earth. Many of our church women joined in this prayer and testified to the deep meaning of the day in their own lives.

Leaders in Women's Work

I would like to introduce a few of the leaders in the women's work of our British churches. Mrs. A. Montgomery of Birmingham is the national chairman. She devotes a major part of her time to the work of the Christian Women's Fellowship, going from church to church to aid in the furtherance of the women's work. Mrs. C. K. Green of Manchester is the national secretary. Many of our women in the United States met this charming young woman when she and her two small sons were here during the war. She has a vision of what church women can accomplish and uses her time freely to that end.

Mrs. George Barr, wife of the minister in Kirkaldy, Scotland, is study chairman. She has devoted much time to the preparation and organization of study materials and deserves enduring credit for the places of responsibility the women are now taking in their various churches.

Mrs. David Black, wife of the minister in the Burnage Church, Manchester, mimeographs and mails study materials prepared by Mrs. Barr. She is also on call to help a church organize a Christian Women's Fellowship. Mrs. K. Smith is editor of the Christian Women's Fellowship column in the *Christian Advocate* each month. Her column is known as "Kindling Thought," and the block heading is a hearth flame bearing the letters C.W.F.

Our British churches have three trained and ordained women who work for limited periods of time in the various churches. These are known as Home Missions Sisters and are partially supported by the C.W.F. Those serving at present with consecrated and devoted lives are Miss Baker, Mrs. Gray and Mrs. Harris.

They "Practice Hospitality"

I realize the danger of presenting only a few of the women when so many are doing such consecrated work. I must mention another group, though—the large number throughout the length and breadth of the British Isles who so willingly and charmingly serve as hostesses to visiting church members from abroad, or to missionaries from any of our fields. The love of the brotherhood seems able to expand and expand to include all members of the Church of Christ who come, officially or unofficially, from any place around the world. Our people in England, Scotland and Wales are a scriptural people in belief and practice, but no place is this fact more clearly manifest than in the way they "practice hospitality toward the brethren."

Overseas visitors and Annual Conference officials discuss common concerns. Front row, L to R, Dr. and Mrs. G. Edwin Osborn and Mrs. John Sala of U.S.A.; Mrs. S. L. Muir of Canada. Back Row, J. W. Rutt, president; J. L. Colver, general secretary; Dr. John Sala, U.S.A.; A. W. Scott, vice-president; Principal J. Gray, Overdale College.

*Mrs. G. Edwin Osborn and Dr. Osborn of Enid, Oklahoma, represented Churches of Disciples of Christ of United States and Canada as fraternal delegates to the 1953 Annual Conference of British Churches.

Disciples Divinity House
Vanderbilt University
Nashville, Tennesse

ALL rooms and apartments of the House have been redecorated. Lounge furniture has been recovered, the exterior of the House painted, Fellowship Hall redecorated by the DSF group, and the kitchen refurnished by the young ladies' class of Vine Street Christian Church. Most of the painting was done by the House residents.

The largest number of new students in the history of the House arrived in September, coming from most of the southern states and from the Philippines.

Wednesday noon-day luncheons are planned for Disciple students in the university center. The DSF meets regularly in Fellowship Hall. New students were entertained with a supper and a tour of the city.

Larry Crane of Central-Woodward Christian Church, Detroit, is House manager; Tommy Kerns, president; Don Brewer, vice-president; Mrs. Eugene Johnson, secretary-treasurer. Bob Boyt was chosen dormitory representative, and Mrs. Eugene Regen, apartment representative.

Dr. J. Phillip Hyatt, professor of Old Testament and a Disciple House director, was on leave of absence in 1952-53 on a Ford Foundation grant. He resumed his duties at the School of Religion this fall.

Phillips University
Enid, Oklahoma

In response to a need presented by Dr. Pearson, long-time missionary in Africa, women students living in Clay Hall donated eighty-two dollars to buy paint for hospital units in the Belgian Congo.

Miss Joanne Knott, Durant, Okla., and Heinrich Klee of Switzerland were acclaimed the "friendliest students" on the campus. Friendliest students are selected each year by popular vote of the student body.

Dr. Frank A. Welman, former head of the Department of History, delivered the Founder's Day address. A Baldwin organ, presented by Mr. and Mrs. Harvey P. Everest in memory of Mrs. C. H. Everest, was dedicated with a recital and with an address by Dr. G. Edwin Osborn. President Briggs accepted the organ on behalf of the board of trustees, and Dean Stephen J. England gave the dedicatory benediction.

The board of trustees in its Founder's Day meeting approved participation of faculty and staff in the Family Protection Plan of the Pension Fund of Disciples of Christ

Dad's Day Observances included a banquet at which Frank Sprague, minister of the Christian Church at Neodesha, Kans., presided. Mr. Sprague's two daughters are in Phillips this year. E. M. Flood, Oklahoma City, was elected president of the group. The Dads reclaimed the area known as the Sunken Gardens. They landscaped it and made it usable for outdoor activities. Also they paved the parking lots and financed a half mile of sidewalk.

The Mother's Club officials met on Founder's Day to plan the year's program. They plan to furnish the lounge in the proposed Earl Butts dormitory for men. Already they have furnished the Student Union Building lounge. When completed, the new dormitory will house 256 men.

Drake University
Des Moines, Iowa

James Perkins, of Elkhart, Ind., senior in the law school, was appointed chairman of the planning committee of the American Law Student Association for the 1953-54 term.

This Association represents some 35,000 law students from 109 approved schools throughout the country. The committee's task is to analyze activities of the Association and to recommend new activities, policies, and necessary changes.

Mr. Perkins is also president of the Student Bar Association at Drake. He is the second Drake student to hold office in the national association in recent years.

Atlantic Christian College
Wilson, North Carolina

The board of trustees recently approved a program of expansion to get under way immediately and to extend over a ten-year period. The program calls for the construction of eight buildings and renovation of one other at a cost of $1,750,000.

The plans include early construction of a science building, an infirmary, administration building, classrooms, and a president's home. Later a student union building, men's dormitory, gymnasium, and heating plant will be built, and the commerce department will be renovated.

Butler University
Indianapolis, Indiana

Dr. J. E. Potzger, head of the Botany Department, was elected president of the Ecological Society of America in a meeting held at Wisconsin University in connection with the American Institute of Biological Sciences convention. Membership of the Society is international and includes botanists and zoologists. Members are concerned with research problems having to do with relationship of organisms and the places where they live.

For twenty years Dr. Potzger has studied changes in climate and forests since the retreat of the continental ice sheets in eastern North America. He has contributed consistently to the program of the Ecological Society at regular meetings and has served on the Council two years. Last summer he studied the Biological Survey of Quebec and the history of its forests.

The new $250,000 observatory and planetarium will house a 38-inch telescope instead of a 24-inch instrument as originally planned. This decision was made by J. I. Holcomb, vice-president of the board of directors and the donor of the building. The telescope will be the largest in Indiana, ninth in size in the United States, and among the thirty largest in the world.

The building will have a foundation strong enough to carry a 10-story building; the exterior will be covered with 165 tons of Indiana limestone. The telescope dome, 24 feet in diameter, will be made of "cocoon," a plastic material developed dur-

William Woods College Welcomes Miss Kim

President and Mrs. T. T. Swearingen greet Miss Ok Young Kim, a student from Seoul, Korea. Another Korean, Miss Young Il Kong, arrived later. Both girls will major in Education. More than 300 students are enrolled in this junior college at Fulton, Mo.

ing World War II. Present plans call for completion of the structure in the autumn of 1954.

The second Conference Series for Women in Business, sponsored by the University's College of Business Administration and by the Women's Council of the Indianapolis Chamber of Commerce, was held in October. Five weekly conferences treating various interests of professional women were held in the evening. A coffee hour followed, with the College of Business Administration faculty and the Women's Council serving as hostesses. Professor Marguerite Lamar directed the conference.

Christian College of Georgia
Athens, Georgia

The fifth year of this college began in September with an enrollment of fifteen students preparing for full-time Christian service. Nine are preparing for the ministry, five of whom are now ministering to eight churches.

Two courses are offered this semester. One is a Ministerial Seminar, and the other has to do with the development of Christianity up to 1500 A.D. In addition to his regular teaching at the college, Dean W. W. Wasson is teaching a course, The Development of Modern Civilization, in the university.

A Christian vocations seminar was held by the Christian College last summer at Peachtree Christian Church in Atlanta. Invitations were extended to high school students of Christian churches in the Atlanta area. Similar seminars are planned to be held in other churches in the state during the academic year.

President Montgomery Accepts Scholarship Funds

—Courier Journal & Louisville Times

A check for $6,500 was presented to the College of the Bible, Lexington, Ky., by W. Earl Waldrop (right) on behalf of the Central Christian Foundation of San Antonio, Tex. The funds will be used to establish ten new scholarships and a new professorship. The professorship is in pastoral counseling. The Department of Pastoral Counseling is headed by Jack M. Sherley, who joined the faculty in September. Mr. Waldrop is president of The College of the Bible Alumni Association and pastor of Central Christian Church, of San Antonio, Texas.

Chapman College
Los Angeles, California

Twenty-five per cent of the students enrolled this year are planning to enter vocations of the church. Of these 68 students, 30 are employed by churches as part-time workers.

Students from Korea, Philippines, China, Argentina, Hawaii and Nigeria are enrolled. Many of these came as a result of Christian missions.

The Christian Education Advance Movement was launched in thirty district meetings held during the last two weeks of September. Politicians, scientists and educators as well as church leaders are now pointing up the need for a moral and spiritual resurgence. The Movement is the call of Chapman College to its constituents to rise to meet the spiritual needs of the hour.

Lynchburg College
Lynchburg, Virginia

The cornerstone laying of the dormitory for women was a highlight of the recent state convention.

A new library building is also under way, and a new science building is planned for construction within the next five years. These new buildings will help to meet the enlarging demands which will be made upon institutions of higher education in the next ten years.

Bethany College
Bethany, West Virginia

Dr. Perry Epler Gresham was installed October 23 as the twelfth president of Bethany College. Dr. Wilson M. Compton, president of the Council for Financial Aid to Education, was the principal speaker. Inaugural services were followed by a luncheon at Bethany House and a reception by President and Mrs. Gresham at "The Heights."

The annual Homecoming was held October 24 as the concluding feature of the inauguration. Highlighting the Bethany-Hiram football game on Saturday afternoon was the installation of President Gresham as "Honorary Sitting Bull" of Moo Moo Moo, campus pep fraternity. Between halves, the 1953 Homecoming Queen was crowned by President Gresham. Fraternities and sororities held Open House, and the annual supper for alumni and friends was held in Bethany House.

The inaugural committee was headed by Dr. B. R. Weimer, with Richard H. Boyd, Dr. F. H. Kirkpatrick, J. J. Knight, Dr. E. L. McCormick and W. G. Peterson assisting.

Board to Honor Christian Teacher of the Year

AT the Annual meeting of the Board of Higher Education in March, 1953, it was agreed to set up procedures whereby at each International Convention an outstanding Christian teacher could be honored. At the meeting of the Board in Portland, a committee was appointed to develop procedures to initiate such an award. The committee was composed of Dean W. B. Blakemore, Disciples Divinity House, Chicago; President Orville W. Wake, Lynchburg College; President Frank A. Rose, Transylvania College; Dr. C. E. Lemmon, minister, First Christian Church, Columbia, Mo., and Dr. H. L. Smith, president of the Board of Higher Education.

The aim of the award is to honor a teacher who has gone beyond his line of duty in seeking to integrate his subject matter and the Christian faith. The committee set up the following qualifications: The person nominated

(1) Should be a full-time member of the academic staff, with major teaching responsibility;
(2) Should be a good and competent churchman;
(3) Should be recognized as a skillful teacher who demonstrates a concern for the advancement of his own academic specialty; who is concerned to relate his special area of academic interest and its fundamental viewpoint to the Christian faith; and who is known as a teacher concerned for the personal and spiritual welfare of his students and of the student body as a whole;
(4) Should show a general concern for the problems of education within his own institution and be known for his Christian relationships with his colleagues; and
(5) Should be known for the Christian character of his personal and community relationships.

Nominations are to be made by institutions and agencies which are members of the Board of Higher Education. This will provide that colleges and universities will limit their nominations to members of their own faculties, but that Foundations, Bible Chairs, Bible Colleges, and others can nominate Disciple faculty members of the institutions to which they are adjacent. Each institution will determine its own procedures in making the local selection. No announcement of the teacher to be honored will be made prior to the International Convention assembly meeting.

It is understood that these procedures are tentative and experimental and are subject to change and enlargement in subsequent years.

Echoes— *from Everywhere*

New Courses Are Started at Los Haro

HERE at Los Haro, Mexico, we have been trying to establish a Thursday night Bible study and hymn-singing hour. Don Otilio, our handy man with the animals and heavy jobs, and his family of five children, are part of the most faithful of the group. He not only likes to sing but he always has one of our new children's library books at his home. He reads this book to his children as they sit around the kerosene lamp in the evening.

We have just recently started a course in Christian education with five young women who are boarding with us. These women come from different communities. Our classes will give them at least a beginning study in Bible, psychology, music, story-telling and hand work for children.

As practical work, we hope to develop some children's work here. We have a beginning in a Saturday afternoon children's hour. In addition we must give guidance for the Sunday work which some will be going home to do. The new portable organ is helping create more interest. The field is difficult and it will take patient and watchful work until we can form a group of Christians in Los Haro.

Lack of transportation is one of the handicaps, for the few crowded buses seldom run at the hour we need to make a journey to another community. Another handicap is the lack of a permanent pastor in this rural district. May we be able to obtain these needed helps, or in his own time may the Father give fruit from our humble efforts.

—HALLIE LEMON

Latin America Mission News

Faith Holds Only Answer for Refugees of Red Aggression

Not long ago word came from the Japanese Foreign Office that one of the stateless White Russian refugees who was suffering in Communist China had at last the prospect of receiving an entrance visa for Japan. The refugee had applied to the World Council of Churches' Department of Aid to Refugees for relief and entrance to Japan. Hallam Shorrock, who is serving as the representative in Japan for the WCC Refugee Committee, contacted this elderly refugee's daughter and sponsor who lives in Tokyo to give her the news.

The daughter was happy but said she hoped it would not be too late, because her mother was very sick. The next day the daughter returned to the office. In her eyes there were tears, and in her hands there were two letters, both special delivery. One was from Harbin, Manchuria, where her mother had been living. This letter informed her that her mother had died several days before as a result of suffering and malnutrition. The other letter was from the Foreign Office, informing her that her mother had officially been granted an entrance visa to Japan!

Even in the face of tragedy which we see so clearly as Christians, we know ultimately that our faith is a faith of victory. Already some of the 15,000 suffering White Russian refugees in China are being aided by the WCC Refugee Committee and relocated in various countries. Here is reconciliation which takes place regardless of the refugee's race or religion.

—HELEN SHORROCK

Japan Mission News

India Missionaries Emphasize Religious Program at Hospitals

We have been putting special emphasis on the religious program for the hospital staff and patients. The members of the staff take an active part in preaching to the patients in the chapel and also in the hospital.

One morning after our hospital chapel service a *Satnami* came to me and asked for baptism. He said that for more than a year he had been wanting to become a Christian. During his ten-day stay in the hospital he received daily teaching. We gave him a Bible and hymn book when he left. We are following up his case with great interest.

—DR. P. D. SUKHNANDAN

Mungeli, India

Communal Life in Africa Discourages Individual Initiative

The communal type of society of Bantu Africa is such as to discourage individual initiative or success. It seems designed to reduce all persons to a common level and to prevent any individual from achievement except as obtained in the routine, traditional manner. All financial gain is immediately "attached" by relatives.

This past year one of our Christian leaders, preaching on this subject, asked, "When are we going to be able to give our children the advantages we wish them to enjoy without having to drag up a hundred others with them?"

Any sign of leadership is derided. "Who do you think you are?" Few of them are willing to risk criticism involved by a personal stand for principles, for responsibility, or for following new patterns.

—LELIA AND DON BAKER

Mondombe, Belgian Congo

Medical Schools Do Not Teach Flashlight Surgery

"Hold that flashlight steady!"

This is a familiar cry these days. Our electric generator often does not run and we frequently have to use flashlights when we are operating. This is a new experience for me. Medical school does not give courses in flashlight surgery. But Dr. John Ross and experience are good teachers, and the results are encouraging. The faith of the Congolese in our medical effort is exceeding our worthiness. We are glad when some can, through it, find a deeper faith in God.

—BOB BOWERS

Lotumbe, Belgian Congo

Churches in Argentina Are Developing Leaders

The future of Argentine Protestantism looks bright. There are perhaps ten times as many national pastors and church workers as there are missionaries. The national churches are supplying more and more of their own leadership and financial support, leaving to the missionary the various specialized tasks for which he is particularly qualified: for instance, the opening of new work, leadership training, some phases of administration, some areas of teaching.

It is said that perhaps three out of four persons in this country have no real religious allegiance. A dedicated Protestantism, with the open Bible and the living Christ, is doing much; and in the providence of God, it will do much more to bring our Argentine friends into a saving knowledge of him who said, "I am come that they might have life, and that they might have it more abundantly."

—THOMAS S. GOSLIN II

River Plate Reflections

United Board Finds Opportunities in Asia

A new booklet of intercessory prayers has been issued by the United Board for Christian Colleges in China, an organization promoting a varied program both in the United States and the Far East. The free booklet contains prayers for the work of the United Board, for students and friends, and for Christian Colleges in East Asia.

After a trip through the East, Board secretary William P. Fenn wrote:

"This time I had all of six weeks to cover Japan, Korea, Formosa, Hong Kong, Indonesia, Singapore, and London! . . .

"In Japan I had a chance to live in one of the three residences which we have provided for the International Christian University. We can be quite happy about them, for they are attractive and comfortable. As yet, no appointments have been made to the Chairs which we have provided, but there will be places for the new professors to live when they are appointed.

"I also saw and talked with the three Chinese students from Hong Kong who are the first United Board scholars at the University. As they had been there only three weeks, they were having some difficulties, but by now they have made the necessary adjustments. They are a good group and I believe we can be satisfied with this beginning of an important development in international education.

"In Singapore I spent a long evening in the home of Mr. Fleming, secretary of the Malayan Christian Council. . . . We discussed the problems of the Christian Student Center for which the United Board is holding $50,000. Those who were inter-

ested in it are still facing the tasks of finding a suitable site and the right person to serve as warden. I hope that both problems can be solved during this year and that next summer will see the center in action.

Disciples Youth Make Impression in Aguascalientes

The visit of the young people from the United States under the direction of Charles Mills of The United Christian Missionary Society made a lasting impression on Aguascalientes. They were here for five days during the summer, two of which were spent in trips to Pabellon and the Jerez Valley. But they were with us long enough to endear themselves to us.

As many visitors as could comfortably be cared for were received in our missionary homes. Four lived at the social center and six at Hope Hospital. The crowning event of their visit here was the party given by the Morelos English Club. Since the local paper gave them quite a bit of publicity, the social hall was filled to overflowing. The program of Mexican music and dances kept the party lively.

—Ruth Leslie

Latin American Mission News

In Memoriam

Mrs. Fanny Lou Thaxton, Sept. 26, Griffin, Ga. Consecrated and active member of church since childhood. Pioneer member of missionary society and served on church board. Father was Harrison Jones, minister of Hampton, Ga. Age 80.

Mrs. Mamie Neely, Oct. 5, Nashville, Tenn. Active member of Clay Street Church since organization in 1927. Faithful reader of World Call and concerned with missions.

Mrs. Hazel Woodcock, Long Beach, Cal. Primary superintendent for many years. Was devoted Christian who endeared herself to all. Was a personality all would like to emulate.

Mrs. Alberta Wood, Long Beach, Cal. Active more than 35 years in Long Beach church. Was confined to home several years but maintained active interest in her church. Age 87.

Mrs. Maggie Pigg, Sept. 6, Omick, Mo. Member of Omick church many years. Deeply interested in mission work and served as leader of missionary organizations in church.

Miss Julia C. Errett, Oct. 11, Carbondale, Ill. Faithful member of First Christian Church more than fifty years, was a friend and champion of Disciples causes. Age 79.

Mrs. Alice M. Youmans, Sept. 28, Rantoul, Ill. Faithful, helpful member since 1902 of First Christian Church. From time to time made generous gifts to missions. Age 86.

Missionary Worship Service

Theme: *"He Gave to Every Man His Work"*

January

"We are His workmanship, created in Christ Jesus for good works."

Call to Worship: Let the favor of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it. *(Psalm 90:17)*

Prayer: Teach us, O eternal Father, that no task is so small that it can not be glorified in thy name. Help us to transfigure our every duty that we may serve thee with constancy and joy. May we give love, comradeship and service to those with whom we are associated, and through our days keep ever before us the high purpose of thy kingdom. In the name of thy Son we ask this. Amen.

Hymn: "He Leadeth Me: O Blessed Thought" *(Christian Worship: A Hymnal, 405)*

Scripture: Ephesians 2:10

Meditation: "We are His workmanship created in Christ Jesus for good works." God has created the whole world, but the crowning glory of his creation is the creation of the man in his own image. We are created for good works which God has prepared beforehand. God has a plan for every life. For that particular purpose he has brought us to such a place, to such a time, to such an opportunity. This is a mighty and encouraging truth. God not only has a place for every one in the working out of his great plan, but he has a particular plan in every life and a particular work for each one to do. "He gave to every man his work." We should be what he intended us to be.

If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,
And some highway some happier make;
If you can't be a muskie then just be a bass—
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are![1]

It is not enough to realize that God has a plan and purpose for each life but it is important to bear in mind that

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?[2]

There is great and large work to be done for our Master. The disciples asked Jesus, "What is the work of God?" and Jesus answered them, "This is the work of God that ye believe in him whom he has sent."

The question comes to us as it did to Isaiah. "Whom shall I send? Who will go for us?" Jesus says to each of us, "Son, go work in my vineyard today." Shall we not get busy in doing good work which he has prepared for us beforehand?

Prayer: Our Father, we do not pray for easy lives, but that we may be strong "to bear the strain of toil and fret of care." We do not pray for tasks equal to our powers, but for powers equal to the tasks that are ours. Thus each day shall new powers and richness of life come to us, and we shall more perfectly love thee and worthily magnify thy holy name. Amen.

Offering and Benediction

—Lily Sukhnandan
India

[1] "Be the Best of Whatever You Are" by Douglas Malloch.

[2] Jesus Christ—And We" by Annie Johnson Flint. Copyright. Reprinted by permission. Evangelical Publishers, Toronto, Canada.

What Americans Read

The New York Times has been named "the best and most complete source of current intelligence" in the U.S. today, in a reading and listening guide to current information issued this month by the National Council of Churches' Department of International Justice and Goodwill. *The Times* received another plaudit from the guide for its Sunday section, "The News of the Week in Review."

For Adult Mission Study

THEME
Life and Task of the Church Around the World

JANUARY

A Great and Large Work

IT is with a sense of expectancy that we begin a new study this month. It will be a thrilling study, full of examples of the progress that the church has made, the importance of her task in the life of today's world, the urgency for individuals to assume a share of responsibility in the task of the church.

We expect this to be an interesting study—but we also expect it to be a challenging study. We expect to have some of our former concepts change, to find a new sense of importance for ourselves, and to obtain results from this study.

But after all, isn't that the purpose of any study—to help change attitudes and thus result in concrete action? Let us resolve from the very first program to make this new study more than interesting and informative. Let us determine to help the members of our group to feel the importance of their own role in the task of the church. It will take hard work and consecration on the part of the study leader. It will demand preparation, enthusiasm, and yes, a sense of expectancy.

Materials for Preparation

"The Life and Task of the Church Around the World" is such a broad theme that there is hardly a limit to materials available. There are some specially prepared materials, however, that will help to interpret the purpose for this particular theme. For successful study, each member of your group should read as many of these books as possible. They will stimulate enthusiasm and provoke wholesome thinking.

Follow the suggestion in the program to attach a list of leading questions on the inside cover of each book to guide the thinking of the reader. You will be surprised how much more interest will be aroused in the book and how much more vital discussion will result from your reading.

The basic study book for this theme is Charles Ranson's *That the World May Know*. This book is a masterful and thrilling interpretation of the role the church has played in history, her place in the present-day world, and the task that awaits her in the future. We can heartily recommend this book as one of the most stimulating books ever written for missionary study.

The book that has received perhaps the greatest amount of comment thus far is Samuel Moffett's *Where'er the Sun*. We could almost guarantee that this book will be read from cover to cover by anyone who reads so much as the first chapter! And we might even dare to say that most people will finish it immediately. It is full of dramatic incidents of the church at work around the world—and told in a breath-taking manner.

The pictorial booklet *Where There Is Life* tells through the use of pictures and brief captions the story of the significance of the church in lives of individuals. This is another book that will prove popular with any group.

It isn't often that a book club recognizes publications of a church press. However, the Religious Book Club was so impressed with Stewart Herman's *Report from Christian Europe* that the book became its March selection. This is a clear insight into the life of the church in present-day Europe, a *must* for those who are concerned about the future of Christianity in this great continent.

There are many other helpful books for this study, among them the interpretations of the Willingen Conference and the emphasis of the National Council of Churches. Such books as the *Missionary Obligation of the Church, Christian World Mission,* and *The Church on the Move* will be useful for interpreting the theme "Christ Calls to Mission and Unity—What Must the Churches Do?"

For an interpretation of the work of our own brotherhood of Disciples of Christ and the role we play in the over-all task of the church around the world, secure the free booklets *The Call to Mission* and *Local Church Plans for Our Year of Evangelism.* Every church will want to own a copy of *The Message,* a handsome pictorial booklet that tells in graphic form the story of our brotherhood work in world missions. This booklet, to which you will doubtless refer many times, costs 75 cents.

Of course, WORLD CALL will be full of articles, stories, pictures and news items that will aid in your study of this theme. Be sure to see the article by Mae Yoho Ward and Louise Moseley in this issue, which is applicable to this month's study.

Worship Services

The worship services for this study will follow the general theme, "He Gave to Every Man His Work" (Mark 13:34). Each service will be written by a member of our church in another country. Mrs. Lily Sukhnandan of India has prepared the first one. The others will be written by Miss Luisa Garcia of Mexico, Mrs. Joaquin Vargas of Puerto Rico, Mrs. Samuel Catli of The Philippines, Miss Jorgelina Lozada of Argentina, and Mrs. Bombundo Louisa of Belgian Congo. Each service will help us to catch the spirit of Christians worshiping in the country from which it originates.

Mrs. Lily Sukhnandan

The writer of the first worship service, Mrs. Lily Sukhnandan, is now studying at the Perkins Institute for the Blind, Watertown, Massachusetts. Her scholarship is being provided by the John Milton Society, with special aid from the Fulbright Scholarship Fund.

When Mrs. Sukhnandan returns to her home in Mungeli (muhn-gay'lee), India, she will take up her role as a medical social worker. She will spend much of her time helping patients to make new adjustments, working with the blind, and doing special work with the families of the patients. (In India, when a patient goes to the hospital his family goes along to care for him and prepare his meals. A great deal of evangelism and social work can be done with these families.)

Mrs. Lily Sukhnandan

Mrs. Sukhnandan will also continue in her role as the wife of Dr. Dayal Sukhnandan, a noted Indian eye surgeon. Dr. Sukhnandan is also in this country at the present, studying under scholarship from The United Christian Missionary Society.

There is another role Mrs. Sukhnandan will resume—that of mother to her five children. Three of her children are in school in Allahabad, India. Her oldest son is a pre-medical student and her twin daughters are studying home economics. Her two younger children are with Mrs. Sukhnandan's mother.

Mrs. Sukhnandan had excellent training in India. She is a graduate of Isabella Thoburne College in Lucknow and the Tata School of Social Work in Bombay.

In India Mrs. Sukhnandan is active in the Christian Women's Fellowship and has been leader of district women's institutes.

However, it is not only Mrs. Sukhnandan's exceptional leadership ability that has won for her so many key positions in her work. It is her deep sense of consecration, her genuine interest in other people, her ability to rise to an occasion, her easy adaptation to new situations. Perhaps her keen sense of humor has made her so popular a leader, to say nothing of her eagerness to achieve and to take advantage of opportunities for improvement.

Because Mrs. Sukhnandan has all of these qualities, in addition to a notable spiritual life, her worship service will be helpful to those who use it. There is a contagion about her enthusiasm, her zeal for the Master, her feeling of the importance of individual Christians. Her worship service appears in this issue of WORLD CALL.

Youth and Missions

Visit JCME

Where Did *WHO?* Come From?

THE little magazine-like book named *WHO?* is ours to read. But it says "Friendship Press." Our great youth book of the year, *Where'er the Sun,* has the same imprint. *Papi,* novelette for intermediates, and the book of stories, *The Church We Cannot See,* for this group, come from the same source. Where do these books come from?

If you were to ask about the Friendship Press you might be told that it publishes materials planned by JCME. "What's JCME?" could be your next question. In the Joint Commission on Missionary Education of the National Council of Churches, almost thirty Protestant communions work together to plan books, booklets, maps, plays, filmstrips, and other materials that do much to enable churches to make their world-outreach study valuable and interesting.

If you were to visit the fall or spring meeting of JCME you would find all members meeting together part of the time. At other times you would find them in three different rooms, meeting as the committee on children's materials, the committee on youth materials, and the committee on adult materials.

What Is Ahead?

"The Life and Task of the Church Around the World" is on thousands of lips this year. Millions of church members of North America are studying this theme. "Spanish-Speaking Americans" is seen and heard often, also. It is the home missions study theme for the year. Where did these themes come from?

Three or four years before a certain year arrives, JCME discusses the matter of themes. What area is likely to have a great deal of interest for learners? Are things important to Christianity happening there? How lately has the region been studied? What significant subject related to missions at home shall we study? After much discussion the themes are chosen. It takes years to secure the best writers, to get manuscripts written and reviewed by all communions, and to have books printed. The following themes are planned for the next three years:

1954-55—India, Pakistan and Ceylon
—The City
1955-56—The Christian Mission in a Revolutionary World
—Indian Americans
1956-57—Southeast Asia
—Mission Field U.S.A.

With Committee Two

If you were to follow the committee on youth materials into its meeting room, you would find that it works on several themes at each meeting. One sub-committee might discuss a manuscript on "The

(Continued in next column)

At JCME, mission study themes are decided upon and regions defined. Here members of the committee on materials for youth are considering what islands should be included when Southeast Asia is studied. Paul Converse, then education secretary of the Student Volunteer Movement, stands on the left. Henry Fust, chairman of the committee and Rowena Ferguson, chairman of the subcommittee on Southeast Asia, are thinking of the interests of high school people. Photo by M. Smoot.

City" and plan a filmstrip on that subject. Another could be examining a manuscript for *Fun and Festival from India* in order to suggest revisions. Another might examine the outline for a book on the "Revolutionary World." A fourth might discuss just what islands are to be included as part of Southeast Asia and what materials high school people should have. Stories of young Christians? A picture book? Would it be well to plan on a filmstrip?

The junior high committee is busy planning books for the younger teens and their leaders. They know that novelettes similar to *Tumbleweed Boy* or *Papi* will be wanted.

Meals are Fun—And Work

If one were to listen at first one table and then another at mealtime, the conversations would take one far. The activities of Christians in this, that, and the other island or continent are often discussed. What Christian students of India or Japan are thinking might be the subject of another conversation. Two writers may be giving each other help on mission stories.

All in all, a lot is accomplished in the few days at JCME. In the years ahead church groups will profit by the discussion and other hard work that is done there.

From Our Scrapbook

Government Expert Practices Christianity*

Recently a technical advisor sent to Thailand by the American Government had a significant conversation with his Thai assistant, a Buddhist.

The Thai man said, "You are helping in many ways: in agriculture, in public health, in education, in economic development. Why don't you help us to understand democracy better?"

The American, who is a Christian, answered, "That is what our missionary friends have been doing for many years. Democracy and Christianity are closely related. Would you not be interested in knowing more about Christianity?" He then gave his assistant a New Testament.

* * *

Meet These Pastors*

Young ministers of Brazil are real pioneers. Here are stories about two of them:

A young pastor frequently walks 20 to 25 miles a day; quite often he sleeps on the ground. His parish covers a frontier region where an estimated fifteen hundred assassins and robbers are in hiding; yet the only weapons he carries on his hikes through the forests are a Bible and a hymnal; his battle song is a religious hymn that his rich tenor voice causes to mingle with the chatter of the parrots and the monkeys as he marches forward.

Here is another who has just spent two months with the Traveling Church (mobile unit)—the most inspiring experience of his life—preaching to crowds of from 200 to 2,000 each night, showing movies on health and religion. As a result of the Traveling Church's visits to many parishes, new congregations were organized, new friends won, and new health habits formed in certain areas due to the Walt Disney cartoons.

*From *Christian World Facts 1954*

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Spadework in Orissa

Advance Program Brings Gratifying Results

EDITORIAL NOTE: *The following story is taken from a brief article appearing in a recent issue of the* India Mission News. *The original item was written by L. Franklin White, missionary to India with The United Christian Missionary Society. It has been adapted for* WORLD CALL. *Mr. White participated in evangelistic work in the Orissa area prior to the opening of a station. The project is a joint enterprise of U.C.M.S. and the British Baptist churches.*

THROUGHOUT the area of West Utkal in Orissa, India, people are accepting Christ. In this new field of Disciples of Christ and British Baptist missionary activity, some four hundred baptisms were made in a six-months' period before the mission station was officially opened. During this evangelization period we baptized many who became the first Christians in their villages. Sometimes it was a case in which only one or two in a village took this important step; more often it was a matter of several families agreeing to walk in the "Jesus Way."

This smiling girl and her brother live in the West Utkal area in Orissa, India, where a new missionary work has begun.

In many cases the results were due to some rather responsible villager's finding the truth that is in Christ and then influencing others of his own "kith and kin" by a personal witness.

One thinks of Giridhari, an important village leader and local worker in the Congress Party, who confessed Christ and was baptized along with his wife. He has led a number of his village and area to Christ, and it appears that he soon will lead many more to accept him. Also there is the widower Usto, an illiterate but earnest and natural leader among his people who, with his daughter and son-in-law, was responsible during this early period for bringing several families into the Christian fold. Then there is Ranjit, a fine young high school graduate who came with his wife and parents for baptism and is working temporarily as an evangelist. A high school graduate is exceptional in this area where the vast majority are illiterate.

These are only a few instances of what the growth of the church in this area can mean and what it already has meant. It is earnestly hoped that there will be even more rapid growth in the days and months ahead as we continue to push for more and more witnessing, teaching and preaching by both evangelists and laymen.

As one thinks of the hopes for the coming days one need only be reminded of that certain village which had been noted for its thieves from among the very low-

(*Continued on page* 47)

Family Gifts for Christmas

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Let this colorful magazine be a monthly reminder to your friends of your thoughtfulness and good wishes. The beautifully illustrated HEARTHSTONE brings the whole world right into the home through guidance on family problems, wholesome fiction for youth and adults, delightful stories to tell children, human-interest articles, resources for worship in families with young children, tips on child guidance, family counseling service, timely suggestions for parties and good times right in the home, instructions for making useful items for the home, unusual recipes, Bible puzzles, etc. **Gift subscriptions, $2.50 each per year.**

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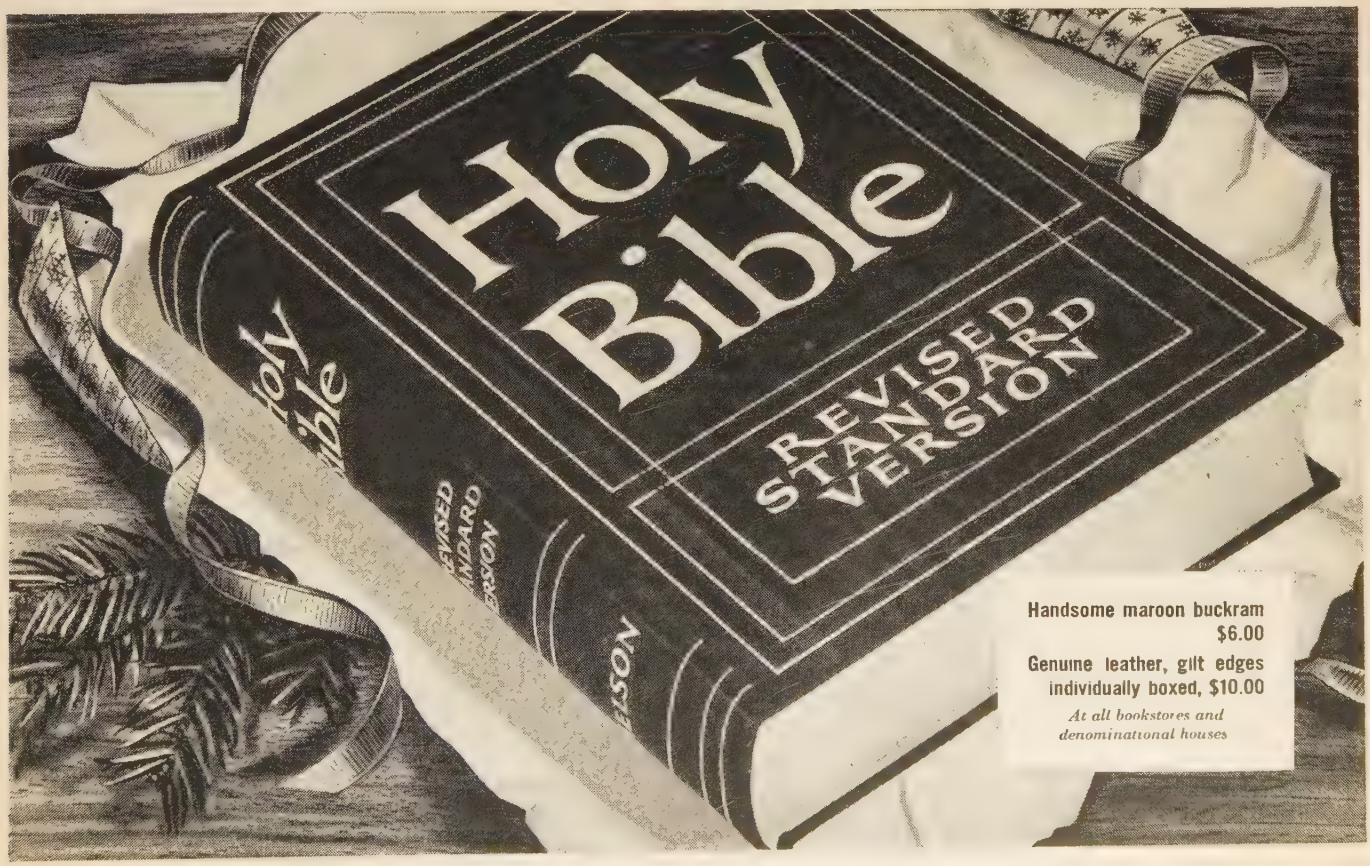

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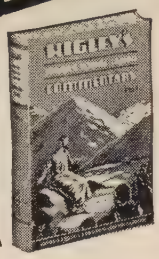

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Book Chat

(*Continued from page* 24)

There is good stuff on every page of this excellent volume.

THE 1952 Abingdon-Cokesbury book award of $7,500 was given to John Bright for his new book, *The Kingdom of God*. In this work the author traces the ideas of the kingdom "from their roots in the Mosaic faith to the closing vision in the New Testament of the holy city, new Jerusalem, coming down out of heaven from God." It is a painstaking historical study of the dreams, hopes, realizations and frustrations of the concept of the kingdom in Hebrew thought. It is a careful study of the idea of the kingdom as developed in the mind of Jesus and the Apostles.

We are still "the New Testament church" feeling the urgency of our temporal situation; proclaiming the kingdom as central in the gospel; and living in a tension between the vision of the kingdom victorious and the church of God at the mercy of the powers of this earth. We know of no other work devoted to the kingdom idea which equals it. It is large in scope, critical in its insights, and written with both sharpness and enthusiasm.

EDWIN McNeill Poteat probably began his new book, *Mandate to Humanity*, as a series of sermons on the Ten Commandments, for it retains some homiletic characteristics. But in scope and critical insight these essays far outrun the average sermon. Each of the commandments is treated with fine insight into the biblical material, imaginative historical deductions, and shrewd comments on present-day society.

Each essay transcends the language of the commandment. "Thou shalt not steal," for example, becomes a long discussion of the rights of private property in its relation to human freedom, with excursions into our present-day conflict of theories between capitalism and communism. It is an astoundingly precocious book for even such an extraordinary preacher as Dr. McNeill Poteat to have produced.

Books Mentioned in Book Chat

CHURCH WOMEN IN THE SCHEME OF THINGS, by Mossie Allman Wyker. St. Louis. The Bethany Press. 117 pp. Price $2.00.

THE CHRISTIAN SOCIETY, by Stephen Neill. New York. Harper and Brothers. 334 pp. Price $3.50.

THE OPTIONAL GOD, by Stephen F. Bayne, Jr. New York. Oxford University Press. 145 pp. Price $2.45.

THE KINGDOM OF GOD, by John Bright. New York and Nashville. Abingdon-Cokesbury Press. 288 pp. Price $3.75.

MANDATE TO HUMANITY, by Edwin McNeill Poteat. New York and Nashville. Abingdon-Cokesbury Press. 238 pp. Price $3.75.

HOW TO SELECT AND CALL A MINISTER, by Samuel F. Pugh. Indianapolis. The United Christian Missionary Society. Free.

This 36-page booklet is designed to be used by the local church as a guide for the selection of a pastor. Recognizing the

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THE YANGTZE AND THE YAK
by Marion Duncan
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fact that many congregations are at a loss when the pulpit becomes vacant, the author has outlined a step-by-step program for this critical period. A valuable appendix of question sheets and data forms is included. The booklet was mailed to all Disciple ministers. Additional copies are available from the author, who is National Director of Church Development and Ministerial Services for The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind.

Publications Received

TWO WOMEN AND A WAR, by Grete Paquin and Renate Hagen. Philadelphia. Muhlenberg Press. $3.00.

STRENGTH FOR STRUGGLE, by William Howard Melish. Brooklyn, N. Y. Bromwell Press. $2.75.

ARNOLD'S 1954 COMMENTARY, by B. L. Olmstead. Winona Lake, Ind. Light and Life Press. $2.00.

FOR FATHERS ONLY, by Earl S. Rudisill. Philadelphia. Muhlenberg Press. $1.75.

FAITH AND CULTURE, by Bernard Eugene Maland. New York. Oxford University Press. $3.75.

CHRIST IN THE HAUNTED WOOD, by W. Norman Pittenger. Greenwich, Conn. Seabury Press. $2.75.

PARTNERS IN PRAYER, a Family Book of Devotion, edited by Charlotte Marvin Clough. New York. Doubleday and Company. $2.95.

HOME GROWN RELIGION, Christian Family Series, by F. Gerald Ensley. Nashville, Tenn. Upper Room. 15c; 10 for $1.00.

MORE POWER TO YOU, the Upper Room Problem Series, by John A. Redhead. Nashville, Tenn. Upper Room. 15c; 10 for $1.00.

THE SUN AND THE UMBRELLA, a Parable for Today, by Nels F. S. Ferre. New York. Harper and Brothers. $2.00.

TREASURE OF FREE MEN, Highlights of the History of the Bible, by Millicent J. Taylor. New York. Harper and Brothers. $1.50.

FITLY FRAMED TOGETHER, The Plot of the Bible, by Samuel L. Joekel. Richmond, Va. John Knox Press. 75c.

THE DIVINE PHYSICIAN, Devotions for the Sick, by William B. Ward. Richmond, Va. John Knox Press. 50c; $5.00 dozen.

ON VESPER HILL, Talks to Teen-Agers, by Robert A. Lapsley, Jr. Richmond, Va. John Knox Press. $2.00.

THE SCHOOLS AND THE COURTS, Questions and Answers. A 16-page pamphlet available from the Southern Regional Council, Inc., 63 Auburn Avenue, N. E., Atlanta, Ga. 15c.

Indians Seek Freedom

A MOVEMENT has been started in our district by the "untouchable" group of people to demand their social rights and equalities. The barbers have refused to cut the hair of sweepers and leather workers. They are given tea in clay pots instead of regular cups and saucers. After the clay pots are once used they are broken and thrown away. Although a law has been passed to abolish the caste system in India, it has not yet reached the hearts of many people.

Some of these outcasts have asked if they could be accepted in the Christian brotherhood and I have replied, "By all means." The Christian seed of love which is sown in good faith grows and brings fruit. We pray to God to open a new way for the extension of his kingdom in which there is no distinction or discrimination.

—PETER SOLOMON

Damoh, India

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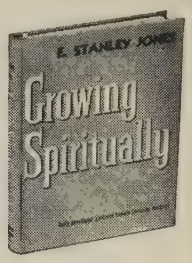

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The African Woman

Slowly She Is Gaining Freedom—but Her Life Needs Purpose

RECENTLY two African women cycled through the mission grounds on their way to their village. They were clean, tastefully dressed, and had their hair carefully braided in the painstaking, symmetrical style of today. The *nsingi*, or large native baskets, strapped on their backs, attracted my attention. The baskets were empty. The women obviously were wives of native storekeepers from the near-by commercial center and were riding out to the village in search of manioc, the food staple or bread.

Women riding bicycles are becoming less and less of a rarity here, and it was doubtless the large empty baskets high over the bicycles which made me ask, "What is wrong with this picture?" Or, perhaps I should say, *out of place*, rather than *wrong*.

Several deductions, however, representing big changes in African life, may be made from this incident.

How eloquent the incident is of the sweeping detribalization taking place through Bantu Africa! In increasing number, Africans are finding residence outside the tribe, out of the native village and off the native land, away from the tribal customs and controls. With an infinitely greater independence and leisure, they are adopting the Western world's mechanization and ways of life.

Most apparent, as a result of this, is the greatly-improved economic position reflected in clothes and bicycles and in the ability to purchase food instead of grow it.

Growing Emancipation

One sees here, also, the growing emancipation and evolution of the women of Congo. What a contrast in personal appearance with the average backcountry village woman of these parts, even today! Neatly clothed with very evident care of person in skin and hair and adornment, these cyclists presented a poise and carriage not common among other women of this area.

There they go, with a freedom to ride out to neighboring villages, with a mastery of their bicycles, and with a freedom from the drudgery of personal gardens! These things are good; but it will take more than that to bring peace and happiness to their inner lives. Is this just a thin veneer of "civilization," or has Christian missions, with God's purpose for their lives, touched them deeply enough to give them ideals and purpose and a glimpse of happy, useful Christian living?

—DONALD H. BAKER

Mondombe, Belgian Congo

May the meaning of Christmas be deeper, its Hopes Brighter, as it comes to you this year.

The United Christian Missionary Society

222 S. Downey Ave. Indianapolis 7, Ind.

Disciple Heads W.C.T.U.

A DISCIPLE has become the new president of the Women's Christian Temperance Union. Mrs. Glenn C. Hays of Ransom, Kansas, took over the national position last month and assumed her duties at the W.C.T.U. headquarters in Evanston, Illinois. She is the eighth president of the famed dry organization.

Mrs. Hays is a veteran of national, state and local temperance work. She is past-president of the Kansas W.C.T.U. Both Mr. and Mrs. Hays are former high school teachers. In church work Mrs. Hays has been a member of her church board, Sunday school teacher, youth worker, and sponsor of a Loyal Temperance Legion, a W.C.T.U. affiliate.

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This year, for the first time, you can obtain your favorite Oxford *Scofield* Bible in a bright red binding. The new *de luxe* edition of this famous reference Bible with all the special Scofield helps, Concordance, and maps is printed on ultrathin India paper in extremely legible type. Hand-grained Morocco, leather lined, slightly overlapping covers; handy size: 4¾" x 7 1/16", only ⅞" thick. Number **147x:** in red, brown, or blue, with gold edges, $18.00. In black, with red-under-gold edges, $17.50.

Also new this Christmas is the *de luxe* India paper edition of the Pilgrim Bible, a Bible that is specially helpful to the Christian who wishes the study of the Bible made easier. Contains notes prepared by Dr. E. Schuyler English with the assistance of 37 outstanding scholars. Maps and diagrams. Fine hand-grained Morocco binding, leather lined, slightly overlapping covers. Size: 5⅛" x 7⅜", only 1⅛" thick. Number **29x:** in black, with red-under-gold edges, $17.50. In red or blue, with gold edges, $18.00

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World Peace

Church Leader Gives List of Four Steps Necessary to Solution of Differences

DR. O. Frederick Nolde of Philadelphia, Protestant world affairs expert, suggested a four-point program for peace in a recent address to the Greater Cincinnati Council of Churches.

Dr. Nolde, director of the Commission of the Churches on International Affairs, proposed the following steps toward global harmony:

1. Recognition that different economic, social and political systems are normal in a world society and will continue to appear on the world scene with their demand for mutual adjustment.

2. Peace promotion by programs for economic and technical assistance and for the observance of human rights.

3. War prevention by showing that aggression will not pay, but also by never-failing readiness for honest negotiation of differences.

4. Seeking a form of co-existence which will allow peaceful competition, but which also will permit the impact of one belief upon another with a view to mutual understanding, correction and cooperation.

"By outlining a long-range policy along these lines," Dr. Nolde said, "the world may be given a 'breathing spell' wherein the parties which now are hostile to each other may learn how to work together, may discover that cooperation is better than conflict, and may develop sufficient trust to rid the world of occasions for fear which now beset it."—RELIGIOUS NEWS SERVICE.

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Let Us Remember Jesus

Who lived for the poor and needy.
Who thought not of Himself, but of the service He could render to others.
Who gave all so that others might have life and have it abundantly.
In Season and out of Season, let us show our love for Christ by remembering "OUR OTHER FAMILY"
Who live in the NBA Homes and who are here through no fault of their own.
Who have been deprived the blessings of a natural home life with parents and relatives.
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(Sarah Harwood Hall)
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Lenoir Memorial Home
Columbia, Mo.

All funds should be sent directly to the Homes, or NBA Headquarters, 1602 Landreth Building, St. Louis 2, Missouri. Material gifts should be sent direct to the Homes.

Thailand Mission Rebuilds

THE present serious shortage of leadership among the Christians of Thailand is a part of the aftermath of the war. During more than a decade there were losses of mature leaders of the churches through death or departure into other occupations. During those same years recruitment and training of young people for the ministries of the churches were at a standstill.

Now the question is urgent: How can we make up for these critical losses quickly enough to insure survival of the churches? The answer must be found in a new and more effective means of nurture for young leaders.

Formerly it was common for new leadership to be developed slowly over a long period, often in the home of the missionary and under his direct tutelage. In these troubled times when the shortage is acute, we cannot wait for such a slow process to provide all the leaders we need. Such a process cannot provide *enough* persons; and the future leaders will be more acceptable to the church if they are proteges of its own Thai leaders.

Lesson to Be Learned

We must learn from those who have worked with nuclear fission and invent a means by which the present limited number of leaders may be used most effectively for the production of other leaders. This means, among other things, the passing on of skills and the finest spirit of the remaining leaders as quickly as time and an altered method of training will allow. Selected young persons should be brought together under selected leadership in a selected environment. Meanwhile a more general approach is being made to all young persons who have received baptism.

A few weeks after our arrival in Nakon Pathom in 1952 we undertook to get the first group of potential leaders together. For three days nine boys engaged in basic Bible study, prayer, games, and group witnessing to the community. Since then other groups have followed. Each has been small —seven to fifteen persons plus three or four leaders. But the results have seemed good to us.

Recovering Young People

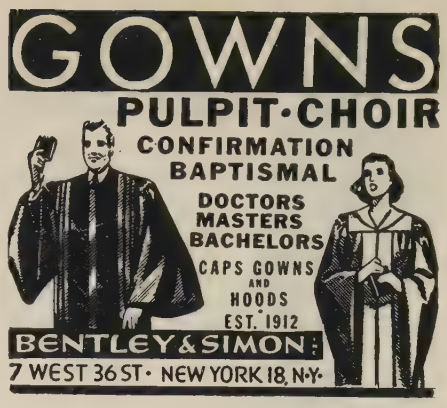
Into the highways and hedges we have gone to recover young persons who had even ceased to come to church and who were religiously almost illiterate. Yet the church must depend upon these for the future! Three days together with consecrated Christians have awakened spiritual hungers and revealed leadership possibilities which had not been evident before.

One group was comprised mostly of persons whose education stopped at the fourth grade level. But they gained enthusiasm as they progressed in knowledge.

One young man scarcely twenty-one years old has been an orphan for more than ten years. During this time his success in the confectionary business, starting with the equivalent of only about one dollar, has been remarkable. After becoming a Christian several months ago, he was eager to learn more. Opportunity came for him to attend one of the classes. When asked how his business would be carried on during his three-day absence, he replied, "I closed it up until I get back. What does it matter? I have just begun to *live*!"

Yes, and when he begins to live, the church will take a new lease on life in Thailand.

—*Thailand Mission News*



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During the Christmas holidays you will find The Upper Room, with its specially-written Christmas devotions, an effective aid in observing this holy season. Use it daily!

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Eunice Learns of Life

It Was Easy to Steal, but There Was Something Far More Important Than the Hunger of an Empty Stomach—Hunger for Love

By ROBERTA MILLARD

EDITORIAL NOTE: Mrs. Evert C. Millard, missionary to Jamaica with The United Christian Missionary Society, writes this story in the language of a small Jamaican girl. This incident occurred in the rural neighborhood in which the Millards work and live.

Mr. and Mrs. Evert C. Millard

MY name is Eunice, and yesterday Mama sent me out to look for some food for supper. She had no money to give me so I stole a breadfruit. I didn't really mean to steal but I knew Mama would flog me if I came home without food. Anyway, my stomach was cutting me. You see, all we had for breakfast was some bush tea. In the afternoon I ate two green guavas on my way home from school. Teacher flogged me because I hadn't done my numbers. Then I fell asleep in geography class and teacher was cross again. But I was tired and hungry and I didn't care. After Mama boiled that breadfruit my stomach felt better and I went to sleep.

Cheating Creates Unhappiness

After school tonight I went down to the missionary's home. We like to go there to play games and read pretty books. We had fun playing games until one girl cheated and got mad. She said the name of Jesus in a strange way, and we all laughed. Our missionary friend seemed sad because of what we were doing.

The missionary told us that Jesus is really our friend and that he loves us. She said that Jesus taught the people to love God and to love their neighbors as much as they love themselves. Because of this, boys and girls across the sea have sent us all these pretty books to read. We talked a long time about the good things God gives us and about our friend, Jesus. We really felt sorry about the way we used his name, and we decided not to use his name like that again. But it's hard to remember when so many boys and girls say it, and sometimes Mama, too.

Missionary Asks Question

After the boys and girls went home, the missionary asked me about that breadfruit. You see, it was off the tree in her yard, but I didn't think that she would ever know I took it. Even God must know I stole that breadfruit. I'm awfully sorry. I don't believe that I'll steal any more.

Our missionary invited me to Sunday school on Sunday morning so I could learn more about my new friend, Jesus. I wish I could go, but I haven't a pair of shoes. Everyone will laugh if I go barefooted. Maybe I can borrow some books with stories and pictures about Jesus. But now, Mama will be waiting for me to come home and fetch water from the spring. I'm awfully glad to know that Jesus loves all the children and that he loves me, too.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1953 to September 30, 1953, Compared with July 1, 1952 to September 30, 1952

	Undesignated and Specific Gifts[1] 1952-53	1953-54	Designated Gifts[2] 1952-53	1953-54
Churches	$141,590.29	$171,621.31	$37,718.45	$39,934.06
Sunday Schools	18,042.23	18,490.63	1,972.33	1,494.15
Christian Women's Fellowships	120,606.67	126,649.24	2,933.14	4,694.06
Guilds	5,028.75	5,142.49	362.12	270.80
Youth Groups	8,247.40	10,431.57	1,418.22	250.04
Children's Groups	1,525.96	1,698.95	493.88	450.30
Individuals	10,934.25	3,464.25	3,305.67	6,479.83
Grand Totals	$305,975.55	$337,498.44	$48,203.81	$53,573.24
C.W.F. and Guild Totals	125,635.42	131,791.73	3,295.26	4,964.86

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $31,522.89.

Women Sponsor Program to Ease Community Tensions

THREE national women's organizations have joined hands in sponsoring a new $10,000 program designed to ease racial and religious tensions through cooperative projects in local communities. Participating in the national program will be United Church Women, the National Council of Jewish Women and the National Council of Negro Women. The three groups will act through a committee of the Necchi Foundation. United Church Women, headed by Mrs. Mossie A. Wyker of Disciples of Christ, is the lay women's arm of the National Council of Churches.

Under the new program, grants of $5,000, $3,000 and $2,000 will be given to advance three local projects which are improving community life. The projects may be of any size as long as they encourage people in the community to work cooperatively together. They may be of any kind—a new clinic, hospital equipment, a playground or community center, an educational program for newcomers to this country, vocational training to help community residents get better jobs, or any other project to better the community.

The grants will be made on the basis of how worthwhile the project is to the community, how much the local citizens are involved in it, how well its aims are achieved or how good the prospects are that its aims will be achieved, and how great an impact the project will have in terms of continuing cooperation and good relations among community groups.

Spadework in Orissa

(Continued from page 35)

caste people. This village had been made a seed-bed for the gospel. Now there are many families giving up their thievery and drinking and are accepting Christ. Although there are numerous adversaries both within our fellowship and outside of it, we believe that there truly is "an effectual door opened unto us." We pray that God may give us strength and wisdom to enter that door.

We all were eagerly awaiting the opening of the new Baptist-Disciples Mission Station during this preliminary evangelization period. We were looking forward to the development of the work there after the erection of the wood-bamboo-tile-mud buildings which were to be used as temporary structures.

Now we have our station and are witnessing numerous changes. Now we can keep pushing ahead toward the completion of more permanent buildings as we progress in our work. The new developments at the station are greatly increasing our efficiency and effectiveness as we try to bring Christ and his total program of life to the people of this vast area of West Utkal.

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CHURCH WOMEN IN THE SCHEME OF THINGS

By Mossie Allman Wyker

Who better than the national President of United Church Women can speak to Christian women about their place in the scheme of things today? Here is an enlightening discussion on how women can learn techniques for achieving without being militant . . . how they can get the right perspective . . . why the church is losing many women capable of serving at policy-making levels . . . the church woman and ordination in various Protestant faiths . . . areas in which women are serving . . . etc. *$2.00*

THIS IS MISSIONS

Our Christian Witness in an Unchristian World

By A. Dale Fiers

A day-by-day journal (Oct., 1952-Jan., 1953) recording in some detail experiences the president of The United Christian Missionary Society had in a tour of England, Europe, the Belgian Congo, the Middle East, India, Thailand, and Japan. An illustrated report of missionary work being carried on, and candid and objective appraisals of what is being done through the Christian witness. *Frank! Informal! Humorous!* *$3.00*

Fine Christmas Gifts

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Here and There . . . With *World Call*

Dear World Call Reader:

Unless you are one of those early birds who gets all the Christmas shopping done way ahead of time, the next few weeks are going to be pretty busy. Busy even if you plan to "do very little for Christmas this year." It seems that the years I plan to "do very little" turn out to be about as busy as any.

Regardless of the extent of your plans, remember that you can save your pocket book, your feet and lots of wear and tear on your nerves by giving World Call for Christmas. Even more important, it will please any and all of your kith and kin. What more could one ask of a Christmas gift?

In case it has slipped your mind, let me remind you again that our November issue announced that through November and December you could send World Call for Christmas for $1.50 per subscription. This means a 25% discount on the regular $2.00 subscription rate—a pretty nice saving, I think. Get your order in early so that we can send a card in time to announce your gifts before Christmas is over!

It is nice to give World Call at any time of the year and a lot of folk do. In September we received an order from Mrs. Fred Nichols, Springfield, Illinois, for a subscription for her daughter, Virginia, in South Africa. Mrs. Nichols wrote a note on the order which said, "I have taken World Call since the first issue. I must tell you that I never miss reading 'Here and There.' [How I love that!] I suppose you know that First Church presents World Call to new members."

As gifts to individuals or groups, World Call is always welcome. Churches like to give it to new members for it lends an additional warmth to the hand of fellowship extended when strangers come into their midst. It means a lot to a new member.

Of course, it means a lot to every church member to be well informed. The church means more to those who are and they mean more to the church. Mrs. Robert King, King City, Missouri, expresses her appreciation for World Call by writing, "Thank you for making it possible for folk like me to have such a wonderful magazine to study and enjoy."

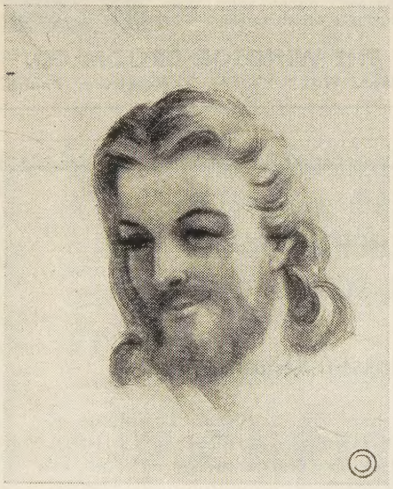
I was interested in the report of the business women's tours conducted by Katherine Schutze. It showed that 23% of those who answered a questionnaire regarding the tours stated that they first heard of them from reading World Call. Business women are among World Call's staunchest supporters.

Then there was the businessman who, after receiving a gift subscription, wanted to know why somebody had not told him about World Call long ago. He said he had never before realized how little he knew about the work of the church!

All this by way of saying that no matter who is on your Christmas list, you can't go wrong if you give World Call.

Have a good Christmas. I do hope it will be a happy one for you.

Sincerely,
Evylin R. Gribble
National World Call Secretary



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Laubach to End Tour

Dr. Frank Laubach, internationally-known literacy expert, will conclude his speaking tour of the United States early next month. Under the auspices of the Committee on World Literacy and Christian Literature and World Literacy, Inc., Dr. Laubach will have spoken in more than thirty principal American cities during the winter.

Dr. Laubach has accepted invitations from many literacy committees in this country which have supported the world-wide movement for more than two decades. Their efforts have helped thousands achieve literacy in India, Pakistan, Liberia, Uganda, Lebanon and Egypt, among the major areas. The literacy movement has reached into sixty-three countries where more than two hundred languages and dialects are spoken.

Last Column

Words from a Lover of Books

Books, like money, are intended for circulation. Therefore, I am asking as many of my friends as care to, to borrow the books from which I have received most profit and pleasure. I lend them gladly, with the wish that to you, too, they may be both pleasant and profitable.

"My friend insists that a book which is enjoyed selfishly is not enjoyed to the full; I am inclined to believe him right."

A few days ago we saw three little girls grab one visitor at the Southern Christian Home, Atlanta, Ga., and take him on a sightseeing tour of our grounds. I asked him if he ever had so many girls to pull his hand at one time. He replied, "They were not pulling my hand; they were pulling my heart."

—Thomas B. Mimms

In little Mary's Christmas drawing, two of the camels were approaching the inn, over which was pictured a huge star. The third camel and its rider were going directly away from it.

"Why is the third man going in a different direction?" her mother asked.

Mary replied: "Oh, he's looking for a place to park."

—Quote

We know well what Oliver Wendell Holmes meant when he said, "I might have been a minister myself, for aught I know, if a certain clergyman had not looked and talked so like an undertaker.

—Harry Emerson Fosdick

A Better World

All nations long to see a better world,
Wherein the Christian dream of peace comes true,
And every race shares freedom's priceless joy,
That better world begins with *me* and *you.*

Each person has a definite place to fill,
A part to play in shaping destiny;
And peace will only come when nations will
Accept and share responsibility.

We cannot build a perfect world until
Each home becomes a house of harmony;
Till Christian teaching shows in every life
And hearts and hands know willing unity.

The world is full of evils man must fight,
But laws alone will never conquer sin.
It must be overpowered by the good
Before the Kingdom of our Lord moves in.

If youth will bend their efforts and their prayers
Toward worthwhile service, with humility,
And seek with faith the best in life, we'll find
That "better world" begins with *you* and *me.*

—Elizabeth Lathrop Powers
Washington, Iowa

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Plus—Full Orphan Pension: Continuance of Widow's Pension equally divided among orphans.

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Pension—40% of average salary but not to exceed $600.00 a year.

**Widow Pension*—one-half of member pension.

Minor Child Pension—$100 a year.

Plus—Increased disability pension of $300 not to exceed $900 a year total.

Plus—Pensioner Death Benefit of $500 and Full Orphan Pension Provision.

RETIREMENT

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Pension—1/70th of total salary upon which required dues have been paid.

**Widow Pension*—one-half of member pension.

Plus—Pensioner Death Benefit of $500 without reduction in annual pension.

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